

# THE CONGREGATIONALIST

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BY MARY ELIZABETH BLAKE.



S some strong runner girded for the race—

The lithe frame bent from eager foot to head

Like a strained bow ere yet the shaft be sped—

Stript of all hindrance, stands within his place

With clear eyes burning in the steadfast face,

Waiting the signal, not in fear or dread,

But swift, exultant longing, that doth shed

A glory over all the waiting space—

So dost thou stand, beloved, at the start!

All life before, undimmed by grief or sin,

Joy in thine eyes that, smiling, seek the goal,

Love on the lips and honor in the heart,

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And God's own sunshine resting in thy soul!



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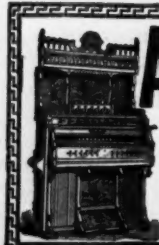


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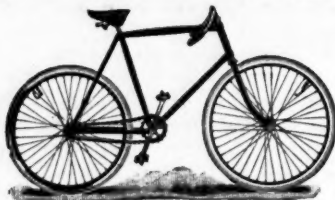
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# THE CONGREGATIONALIST

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Number 22

IN an editorial in our issue of May 18 we gave an outline of the doctrine of the Presbyterian Church, remarking that "the grand evangelical doctrines are held as strongly as ever by Congregationalists, but without the excrescences at which intelligent faith revolts." We are asked to state what those doctrines are and how it is possible to hold them apart from Calvinism. Each Congregational church has its own creed and some of these creeds still contain the outlines of the Calvinistic system, while others are short and simple statements of belief, attempting less exact definitions of God and of His eternal purposes concerning men. Several creeds are referred to by Congregationalists as expressing the substance of the evangelical faith which they hold in common. Among these are the Apostles' and the Nicene symbols and the creed adopted by the Commission of 1883, which may be found in the Congregational Handbook for the present year. The only declaration of faith, however, which was ever adopted by a National Council of Congregational churches was what is known as the Burial Hill Declaration, which we publish on page 870. The latter sections, we suppose, present as nearly as any one document a summary in particulars of the grand evangelical doctrines held by Congregationalists, and we commend it to the attention of those who are inquiring what those doctrines are.

Rev. Dr. William R. Huntington of New York recently preached a sermon at the consecration of St. John's Protestant Episcopal Church, Northampton, in which he skillfully analyzed the elements of strength in the Roman and the Puritan or Independent conceptions of religion, showed how the Puritan and Romanist now confront each other in New England, and then pointed out the *via media*, where both would find ultimate rest and peace. It is scarcely necessary to add that the *via media* is the Protestant Episcopal Church. The opportunity is described as "ideal." True, it is necessarily and very frankly confessed by Dr. Huntington that the attempt of the Established Church in England to mediate has not been "brilliantly successful," but "think," asks Dr. Huntington, "how terribly hampered she has been." "Here," he adds:

With all the old Church of England insularly outlived, cut free from all unholy dependence on the state, with a legislative body entirely autonomous and capable of molding its constitution to the exigencies of times and seasons as it may think best, with an ecclesiastical polity from which have been wiped out almost all, if not quite all, the blemishes of which the Puritans in the days of the Stuart kings complained, you will have only yourselves to blame if you fail to win for your communion a confidence as sure, a loyalty as true, a love as deep as it is in the hearts of New Englanders to feel. The latent resources of a great historic church are measureless.

It is always well to know just what a rival intends to do, hence the importance of this declaration by a son of New England, uttered

in the town made immortal by Jonathan Edwards.

Numerous changes of pastors in Boston and vicinity seem to be impending, as indicated by our church register this week. Rev. Dr. Horr, who has resigned his pastorate of Maverick Church, East Boston, goes to Piedmont Church, Worcester. He came to this vicinity from the Methodist denomination, about seven years ago, a comparative stranger, but has won the confidence and affection of all, not only by his ability, devotion and success in a somewhat difficult field, but by his hearty manliness and willingness to help in all public work in which the churches are interested. Rev. J. E. Tuttle, who is called to Amherst College Church, has been nearly five years pastor of the Central Church, Jamaica Plain, which has received large additions under his earnest ministry. He has already won a warm place in the regard of the faculty and students of Amherst by his evangelistic labors there, and should he accept their call will add intellectual strength as well as religious fervor to that institution. Andover Seminary lays its hands on Rev. T. C. Pease of Malden for the Bartlett professorship made vacant by Professor Tucker. He is a man of rare literary culture, a graduate of Harvard and Andover, and will add honor to a notable succession of teachers in homiletics in the Bartlett chair. It is encouraging in the face of all these calls to report that Union Church, Boston, last Friday evening held a largely attended meeting at which, by a unanimous rising vote, resolutions were passed expressing their willingness to co-operate with their pastor, Rev. Nehemiah Boynton, and their earnest desire that he should remain with his present charge.

Giving has undoubtedly been stimulated by the practice of some rich men offering generous sums to colleges, theological seminaries and missionary societies on condition that considerably larger sums shall be raised by a specified date. But it is a serious question whether the practice has not reached the limit of wisdom, at least for the present. The constituency to which appeals can be made to furnish the money to secure these gifts is not so large but that the same persons are besought almost simultaneously by representatives of several institutions to help them out. Too frequent presentation of special crises not only rouses repugnance to these methods of getting money but dries up the regular channels of benevolence. The managers of these institutions are made desperate by the danger of losing their opportunity to get a large sum, and are tempted to resort to measures which bring criticism on themselves and fail besides. The offer by institutions to divide with agents the amounts raised tends to demoralize givers, collectors and receivers. Just now large gifts without the condition of their being doubled or

trebled in six months or a year are quite as likely to stimulate generosity.

## FREE PEWS ONCE MORE.

We do not mean to weary our readers with the subject of free pews, to which we have referred several times during the past winter, but the interest manifested both in the contributed articles and editorials on this topic has seemed to us to justify occasional recurrence to the theme; for there is every indication that more thought than ever before is being bestowed on the question, not only in our own denomination, but in other branches of the church. An illustration of this is the fact that the Episcopal minister called to succeed Dr. E. W. Donald in the rectorship of the Church of the Ascension in New York City conditioned his acceptance of his invitation on the willingness of the members of that parish to make their pews free. To this they have consented, and thus the Episcopalians of the metropolis have added another strong church to the number of those already known as free.

The two articles which we print this week contribute several new elements to the subject under consideration, and they need to be read together. For our own part, while we have been quite willing to present the argument for the rental of pews and have never insisted on a sweeping and sudden abandonment of the system, we cannot but think that the points raised by Mr. Brokaw are met by the candid and discriminating article of Mr. Simms. The best that can be said for the rental system is that it seems to be in some cases the only way of supporting the gospel, in view of the selfishness and meanness inherent in human nature. We are not disposed to question the assertion that many church-going people, and many church members, in fact, are disposed to take advantage of the free system and roll the burden of its support upon a few faithful and generous souls, while they themselves give far less than they are able and ought to give. But ought we to adjust our methods of carrying on the church of Jesus Christ to the frailties and inconsistencies of human nature? Should we tolerate in this particular, any more than in countless others, a low and worldly standard of morality? If Christian preaching and teaching count for anything, a church pew under any system ought not to be a very comfortable place for the mean and sordid members of the community.

The matter of a deficit is not a decisive argument one way or the other. The facts show that it is as likely to occur under the rental as under the free system, and it is apt to be fully as large under the former as under the latter conditions. Our readers should not forget that throughout the West and the South free churches are more common than those that rent their pews. Indeed, in the newer region it is hard to sus-

tain any other kind of church enterprise than that supported by voluntary offerings. The method pursued from the time of the apostles down in planting new enterprises, if it is successful at the outset, ought to be good enough for the sustentation of such organizations when they once get upon their feet. It looks as if the renting of pews were a later and undesirable innovation. When communities become established and prosperous and social distinctions are made, the spirit of selfishness and exclusiveness is too apt to invade the church and rule there. It is quite natural for a man who owns his house and his horses and his cottage by the sea and his yacht to want to own his pew in church. But is this a tendency to be encouraged, and how does it harmonize with the spirit of the gospel?

### THE DECAY OF CONFIDENCE.

Nine-tenths of the business of this country is done upon honor. Business men as a rule do not feel it necessary to guard their contracts by legal advice lest those with whom they deal should seek to escape the obligations they have assumed. It is expected that men will in the main deal fairly and justly. The impairment of this confidence is the most serious blow to business prosperity.

Private enterprises managed by men who do not command this confidence tend to become a class by themselves and so their evil influence is limited. They offer large returns for capital invested, but it is understood that the risks are proportionately large. These enterprises are avoided by solid business men, and those known to be connected with them are practically debarred from holding many positions of trust. The value of property depends on the security of its title, and that, in all cases where ownership of property is divided among many, depends mainly on the integrity of those who administer it. The president of one of the largest railroad companies was asked, "What is peculiarly the most valuable thing in this country?" He promptly replied, "Character," adding that no enterprise, however valuable in itself, would long succeed unless those who manage it have the confidence of the public.

Such doubtful concerns do not greatly shake confidence in legitimate business. But when enough people become interested in them through the hope of gain to pervert public opinion, the business of the country must suffer heavily, and the loss is more serious because the impairment of confidence from the decay of integrity is but slowly realized. There are ominous signs that business confidence is weakening, and that not merely by the acts of a few untrustworthy men, but through the tacit or expressed indorsement of considerable portions of the public.

It is easy to point to disheartening illustrations. Through the endowment orders in Massachusetts a few men have gathered in several millions of dollars in exchange for promises which it was plain on reasonable business principles could never be fulfilled. But the public loss through these frauds was increased many fold by the protection extended over them by our Legislature through the influence or threats of those who got the money, or of those who

were being deluded by the hope of getting some of it. That gave to these orders, in spite of general protests, the indorsement of the body which, being chosen by popular vote, represents public opinion.

The fear lest the Chinese should overstock our market with labor—a fear not altogether without grounds—has led to outrages against law and order by mobs which disturbed local business relations. But this was a trifling danger as compared with the recent act of Congress which confessedly broke a contract between our Government and China, as binding as any business agreement which could be made between individuals. By this act the highest legislative body in the land set its seal of approval on business dishonor for the sake of gaining an unfair advantage over the other contracting party. Is not such an act an indication of a want of integrity which may react disastrously on business?

The World's Fair managers worked diligently to secure an appropriation from the United States Treasury. They got it on the condition that if it should be accepted the fair should be closed on Sunday. This is the text of the agreement:

It is hereby made the duty of the World's Columbian Commission, created by an act of Congress, April 23, 1890, to make such rules, or modifications of the rules, of said corporation as shall require the closing of the exposition on the first day of the week, commonly called Sunday.

The commission accepted the condition and they took the money. The fact that they accepted the condition and the money led many to expend money and labor in preparing exhibits which they would not have prepared if they had not had confidence that the commission was composed of men of ordinary business integrity. It now appears that from the beginning many of these men were determined to get the money without fulfilling the contract. Their efforts to avoid their honest obligation have been discussed all over the country. They have been commended to a certain extent by the secular press. But, failing in these efforts, they have finally voted directly to break the contract, and last Sunday they did break it, apparently hoping that the Government will not take measures to enforce it, or at any rate will not succeed in enforcing it.

Many feel that the damage thus done to the institution of Sunday as a day of rest is great and irreparable. But those who do not share that feeling cannot shut their eyes to the fact that the injury to the business interests of the country from this deliberate violation of business honor by men in a position of trust must be serious and permanent. For this reason it is expected that the President and the attorney-general will by all means in their power defend the Government in this contract. For the failure to do this would indicate an indifference to the maintenance of business honor not to be supposed in those to whom these great interests are intrusted.

But the hope of the country lies in the prompt and emphatic rebuke by the people of these violations of trust which go so far to destroy the confidence without which prosperity is impossible. These matters are not questions to be discussed by the religious as against the irreligious portions of the community. They are the ef-

forts of selfishness and fraud against the integrity which is peculiarly the most valuable thing in the country. If they should prevail, not only would business confidence be destroyed but our free Government would be no longer possible.

### CHILDREN AND THE CHURCH.

The best way of winning the interest and affection of children for the church is by convincing them that the church is profoundly in spiritual earnest. They know the difference as well as their elders know it between a church which is zealous and one which is indifferent. Moreover, the signs of its life must be those of true religious life. Picnics and other entertainments have their uses, but the chief thing which holds a child to a church is his consciousness that all its methods and measures have his soul's good in view. He knows that a true church ought to have this object, and he does not respect one which seems to make any other chief.

It is a happy omen that so many children are in the modern church. There ought to be, and there might be, many more. Yet no child should be urged prematurely to assume church membership. If they are truly converted to wait a little before uniting with the church will do them no harm provided that they have the watchful care which in any case they need. If they are mistaken in supposing themselves to have begun the Christian life the discovery of the fact is almost certain to be made before they have taken vows which they would have found irksome, and they will be left in a mood much more accessible by future Christian effort. But a truly converted child belongs in the church as much as any other Christian, and needs its aid and also needs the education which its responsibilities supply.

We are not of those who suggest that labor to win grown persons to God should be made secondary to effort in behalf of the young. But we do indorse most earnestly every endeavor for the latter. It often is most fruitful, not only in respect to numbers, but also, and especially, in respect to the quality of piety illustrated. Children must not be expected to be mature Christians at first, but they often prove to be as truly consecrated as their elders, and as the rule the younger one dedicates his heart and life to Jesus Christ, the sounder sweeter and richer his later Christian experience proves to be.

### THE WEEK IN REVIEW.

The gates of the World's Fair were thrown wide open all day last Sunday and, according to newspaper reports, large crowds were in attendance. The United States Government exhibit, many of the State buildings and those of Great Britain and her colonies were closed. The United States flags had all been hauled down from the Government Building. The shows of the Midway Plaisance were crowded, the railroads ran continuous trains and the grounds were illuminated in the evening. The responsibility for this deliberate violation of a contract with the people of the United States seems to rest alike on all the parties to whom the matter was officially intrusted. The local directory decided to



do it by an overwhelming majority. The national commissioners had the power to veto it but failed to do so, though they did not vote to sanction the opening. They seem to have thought it wise, like Pilate, to wash their hands of the matter. The United States District Attorney did not ask for a temporary injunction, as he preferred to wait till the case could be argued before the United States Circuit Court. This, it is expected, will be done this week at Chicago, before Chief-Justice Fuller and two other justices. Concerning the morality of the act, whatever the legal decision may be, there can be but one opinion among honest men, and the dishonor falls on the whole country.

The Noah L. Farnham Post of the G. A. R. has been disbanded by the department of New York for passing resolutions demanding pension reform and sending them to other posts. This in pursuance of a resolution adopted by the National Encampment in 1884 forbidding posts to appeal to Congress for legislation on the subject of pensions. The assistant adjutant general of the department of New York interpreted this resolution as a law of the order and declared the Farnham Post in contempt for "criticising the legislative power of the country in passing laws which stand in the statutes of the United States and should be respected until repealed," and for "condemning the sworn officers of the Government whose duty it is to execute those laws." Such an interpretation places members of the Grand Army under restrictions to which no self-respecting citizen can submit. It can be prompted only by fear lest, if the attention of the G. A. R. is directed to the pension laws as at present administered, reform will be demanded, for men who appreciate the honor of belonging to the Grand Army would naturally be most sensitive to the scandal of unworthy and fraudulent distribution of pensions. The necessity for reform in this matter is certain to make itself felt, and evidences of imposition and fraud are so abundant that any organization which attempts to suppress discussion of the matter by disciplining its members will in the end defeat itself. The expelled post has reorganized as the Noah L. Farnham Independent Veterans No. 1, and it has lost no honor thus far through its discipline.

Dr. Edward Everett Hale is nothing if not democratic and he has little respect for the flunkies in Washington and New York who have been racking their brains to give Princess Eulalie of Spain a reception which from the standpoint of court etiquette would be satisfactory to her. "The sovereign of America is the people of America . . . and in practical affairs the larger that P is the better," says Dr. Hale. Hence neither the Governor of New York nor President Cleveland could go down to meet the princess. They, together with their equals, and as courteous men, have met an equally, it proves, sensible woman and given her in their own way a hearty welcome, but, as Dr. Hale says, "The truth is that a democracy makes its own etiquettes and its own code of manners and, as has been shown a thousand times, they are the best etiquettes and the best code of manners known to the world," and we wager that the princess

after her visit will say, Amen! During the past week she has dined at the White House, thoroughly inspected the beauties of New York Harbor and the marvels of metropolitan life. Society leaders have paid tribute to her at a ball in Madison Square Garden, which in splendor is said to have rivaled the one recently given at the time of the naval parade, and every opportunity has been given and seized for proving to her that native and foreign born citizens—especially those of Spanish or Spanish-American stock—are heartily glad to give her a generous welcome.

Secretary of the Treasury Carlisle has issued an order to his subordinates ordering them to rigidly enforce the provisions of the laws which permit the arrest of Chinese in this country who have evaded the immigration laws and unlawfully entered our bounds, but he has not withdrawn his order nullifying the Geary law nor given any indication of the purpose of the authorities to begin the arrest and deportation of the many Chinese who failed to register. A United States marshal arrested a New York City Chinaman last week and brought him before Judge Lacombe. The prisoner made no defense, admitted everything. The judge said the provisions of the Geary law were vague, that no definite instructions about deportation were to be found in it, hence he ordered "that the said Ny Look be and hereby is discharged from the custody of the said marshal and ordered to be deported from the United States whenever provision for such deportation shall be made by the proper authority." Congress probably will not meet until September and then it is to be hoped that, instead of "making provision for deportation," it will instantly repeal the law.

That stupendous swindle, whose generic name is the endowment order, by which it is estimated a round million of people in New England have been fleeced out of more than four million dollars, has finally and totally collapsed. The credit of its exposure is due chiefly to Insurance Commissioner George S. Merrill, who, in the face of bitter calumny and opposition, persistently denounced the scheme as "morally wrong and mathematically impossible." The facts and figures in his annual report, just issued, form a complete vindication of his course. From them appears a lamentable depletion of savings bank deposits on the part of thousands of people who could ill afford such inroads upon their hard-earned savings. Its inevitable sequence, the incurring of debt, was followed, in too many cases, by actual want in the home. Worse than all else is the moral effect. The gambling spirit, which seeks to gain something for nothing, has had rank growth throughout the community, and the losses incurred have developed feelings of bitterness, distrust and discouragement, which react most unfavorably upon the laboring classes. May the Legislature of Massachusetts never again disgrace the commonwealth by legislation permitting or fostering such schemes, and may all who aided in this instance, whether editors, legislators, or learned and distinguished legal advisors, suffer the just penalty of public contempt.

M. de Blowitz, Paris correspondent of the London Times, a student of contemporaneous European history who has few peers, says, in *McClure's Magazine* (June), that the recent conflict between the established government of Belgium and the militant labor democracy, in which the latter won, marks a new era in European history "so big with suggestion, so sudden, so almost terrifying, that it changes all former points of view," for "socialism has bestirred itself and begun its onward march." Because of this, because "the established wielders of power realize the imperative necessity of coming to some understanding with this fresh force, the hopelessness, henceforth, of playing with theories of repression, and the duty of negotiating with this great amorphous army," M. de Blowitz does not hesitate to predict that it will be a long time before Europe will be menaced by war born of greed for territory or to maintain balance of power. In view of this most significant utterance by an acute and veteran observer, the deliberations of the Miners' Congress in session at Brussels last week take on new interest, for an international convention representing over a million workmen is a factor in the revolution which is coming, and whatever it may decide to do or advocate is not to be ignored. Hence it is well to note that after a long discussion, by a majority in the proportion of nine to one, the delegates decided to indorse a simultaneous international strike to force employers and legislators to concede an eight hour working day for miners.

#### IN BRIEF.

A lynching in Michigan or Indiana is just as indefensible as one in Arkansas.

From our Australian correspondent's letter it is evident that the live questions of the hour are universal.

The small college is to the fore again. Ex-Moderator Young and Moderator Craig of the Presbyterian General Assembly are both graduates of Centre College, Kentucky.

Who knows but that the Christians of the year 1900 may count Thomas A. Edison as one of the great defenders of theism—to the nineteenth century what Paley was to the eighteenth? See Current Thought.

Members of the American Congregational Association should see to it that the coming annual meeting does not fall of a quorum (twenty members) to consider the proposed change of charter. See the notice in another column.

The report in the daily papers that Rev. H. A. Bridgman of the *Congregationalist* made an address on the grounds of the World's Fair last Sunday afternoon is misleading. The address was delivered at a place seven miles distant from the fair grounds.

The New York Society of American Artists has awarded its highest annual prize of \$1,500 to a picture which the *Magazine of Art* declares would have found its natural asylum in a barroom. Does this criticism indicate the effect of French ideals upon modern American art?

By an inadvertence last week the name of Judge Field was put in place of Judge Fuller as Chief Justice of the Supreme Court. Perhaps it was because Field is the name of the chief justice of Massachusetts. At any rate such a mistake distresses the editors more than our readers.

The gavel used by the moderator of the Presbyterian General Assembly is of composite structure, and includes within it a portion of the pew which Abraham Lincoln occupied in the church in which the assembly sat. Lincoln, we believe, said something about, "With malice toward none, with charity for all," etc.

When Richmond, Va., is licensing colored women as physicians, Cambridge, Mass.—the home of Lowell and the seat of Sumner's alma mater, Harvard—ought to be above excluding a graduate of Amherst College and a student in the Harvard Law School from its barber shops because he is a negro, and its university and town have shown intense indignation.

A remarkable discovery by Dr. Waldstein of the American School at Athens of the ruins of a Greek temple at Argos is reported. A great number of treasures have been unearthed, including engraved stones, seals, terra cotta figures, objects in ivory, amber, bronze, etc. It is believed that some of these treasures are specimens of a hitherto unknown form of early Greek art.

It would be interesting to know how heartily the advocates of women's suffrage indorse the words of Elizabeth Cady Stanton in her address at the Women's Congress in Chicago. After predicting what women's suffrage will effect in revolutionizing legislation, judicial procedure and penology, she said, "In religion it means the worship of humanity rather than the worship of an unknown God."

The term of service of the chaplain of the Massachusetts Legislature, Rev. D. W. Waldron, has eclipsed in length that of any of his predecessors for more than a century; and it has surpassed them in another respect, viz., that for the last two sessions the members have had his prayers preserved and printed in a neat volume. We do not wonder that they want to recall these prayers. We hope they have faith to expect that they will be answered, for if they are the Legislature will certainly improve in character and wisdom.

The Baptists have withdrawn their acceptance of the invitation of the exposition authorities to participate in the religious congresses of the World's Fair auxiliary. This action was taken by the committee which had accepted the invitation "in view of the determination of the local directory to throw the World's Fair gates open Sunday in contravention to the will of the nation as authoritatively expressed by its representatives in Congress assembled, and the utter disregard of the conscience of the nation as voiced by innumerable protests from a great variety of religious bodies."

The tributes to General Armstrong which we print this week are full of encouragement to teachers. They cannot be read without feeling the heart throbs of the writers. General Armstrong discovered Booker T. Washington, and no man has done more for his race than he. In the life of his pupil General Armstrong continues his own work. Could the genius of this noble man have wrought as effectually and lastingly in any other position as in the school, in close contact with his pupils and teachers? Does not his life exalt the teacher's calling and invite those who have high ideals to enter it?

Dr. Brand, on our 882d page, tells the moderates that they are in harmony and sympathy with the Prudential Committee. Perhaps nothing has done more to alienate the moderately conservative friends of foreign missions from the board than these reiterated assurances, in the face of the oft-named instances where their wishes have been disregarded, that they are in full sympathy with the major-

ity in the committee, though without being conscious of it. We might add that one cause of contention between the moderates and the Prudential Committee is the different interpretations of Dr. Storrs's letter, to which both parties have declared their "loyal acceptance"; and that Dr. McKenzie, who is referred to as having reasons of his own for declining to serve on the committee, has published those reasons, which to many would be an absolute counter to Dr. Brand's reply. It is well known that the majority of the committee have differed from Dr. Storrs in interpreting his own letter in every case where a plain issue has been possible, while the moderates have sustained Dr. Storrs.

An interesting up-to-date commentary on the Ninth Commandment is the presentment made last week by the Grand Jury of New York City, from which the following quotation is made:

The conspiracy to circulate false rumors is in no case a trivial offense; and where the object is to destroy public confidence in responsible business concerns, and thus to create a feeling of general distrust and apprehension in financial and banking circles, in order that the conspirators may take advantage of the resulting injury and profit by the misfortunes of others, the offense becomes doubly grave and merits the severest condemnation. . . . We are of the opinion that this incident should be made the occasion of more stringent legislation, and a punishment proportionate to the infamy of the offense, and applicable not only to the originators of false rumors but to those who repeat and publish them without reasonable ground for belief in their truth, should be provided.

The New York *Evening Post*, which poses as being superlatively ethical in its treatment of all questions, justifies the action of the local directory of the Columbian Exposition in nullifying the congressional provision relative to Sunday opening by arguments as dishonest and puerile as the following:

The money was given to establish and maintain a world's fair at Chicago. If the managers were to use it to establish a world's fair in New York or to set up stock yards or build water-works in Chicago they would doubtless be doing a dishonorable thing. If, too, the money had been given them to promote Sabbath observance simply, and they were to use it to promote Sabbath breaking on a great scale, we might well join Mr. Sedgwick in crying "shame." But the Sunday condition is very like a youth's pledge to his fond mother to wear his overcoat all day in his journey. To call him dishonored for taking it off when the hot sun made it intolerable would be ridiculous.

Even the New York *Sun* is provoked to remark upon the above:

What ethics! What morality! Suppose the young man's mother had paid him five dollars to keep his overcoat on all day. The hot sun might give him an excuse for breaking his promise to wear the coat, but would it relieve him from the honorable obligation to refund the old lady's cash?

## STAFF CORRESPONDENCE.

### FROM NEW YORK.

At the fourteenth annual meeting of our Congregational Club Mr. S. S. Marples of Brooklyn was chosen president, Dr. Warner declining a renomination after four years of most successful leadership. The treasurer reported over \$2,500 in his coffers and the report of the executive committee showed the usual prosperous state of affairs. The club was treated to a number of exquisite solos on the violin by Miss Geraldine Morgan, a granddaughter of the late Prof. John Morgan of Oberlin. She has perfected herself under some of the best teachers in Europe and is an admirable artist in her line. Then the club took up the subject of Congregationalism—a rare thing for it to do—and rousing addresses

were made by Drs. R. R. Meredith and H. A. Stimson.

Dr. Meredith discussed Congregationalism in This Metropolitan District. First defining Congregationalism as self-government by the churches, and so distinguished by its polity from government by bishops and government by assembly, he dwelt upon its inward characteristics as a body of believers who really believed some definite things, such as the trinity of God, the ruin of man by sin, the necessity and the fact of atonement by Christ, the nature of the new birth by the power of the Holy Spirit. He denounced as sailing under false colors the church that calls itself Congregational and does not honestly hold to these doctrines. He drew the line sharply between Independency and Congregationalism, and spoke with intense earnestness for the fellowship of churches in sympathy, in mutual co-operation in council and indorsement to which the good influence and power of our churches is so largely due.

Applying his principles to this metropolitan district—"the greater New York"—that is to be, and that full soon—Dr. Meredith graphically pictured the opposing forces of good and of evil already in conflict and to contest still more violently as the years go on, and gloried in the prospective fight for Christ and His truth on this grandest field the earth affords.

None who heard the doctor's strong and earnest plea for the planting and nourishing of true churches of the Pilgrims will ever doubt his sincere loyalty to the denomination in whose bounds he was not born, but which he deliberately chose in his mature years.

Dr. H. A. Stimson of the Broadway Tabernacle spoke of Congregationalism in the West. Admitting the crudeness of the West in many lines as compared with the refinement and culture of the East, he called attention to the results accomplished in the two sections, and by a very striking array of facts justified his hearty praise of Western Congregational churches and Christians for their incessantly wakeful activity, individual consecration, marked benevolence, self-sacrifice and hunger for spiritual results. He gave touching instances of rarely equaled self-denial on the part of business men in Western cities that they might send the gospel to others around them, and matched these with gifts no less liberal and personal labors no less arduous on the part of consecrated Western women, denying themselves in most touching ways for the good of others. As one instance of this generosity he compared the missionary offerings of \$5,000 by the women of eighty young churches in Missouri with the \$9,000 raised for the same purpose by the women of 300 churches in a great Middle State. Referring to Dr. Meredith's exhortation to rich men about to make their wills that they should bequeath large sums to home missions and church building, Dr. Stimson said that such an exhortation was not heard in the West. They were all alive and their plans were for giving and working now while they lived and not after they were dead. Our churches in the West waited for translation, not to heaven, but to Congregational unity, help and sympathy. So closed this season's series of interesting and profitable meetings, one of the most valuable of which was this last.



Union Theological Seminary graduated a class of forty at its recent Commencement, four of whom made addresses on these themes: The Christ of Today, Things Which Cannot be Shaken, The Power of Feeling and The Prophet's Work. President Hastings addressed the graduates and the diplomas were presented by the venerable Charles Butler, president of the directors, now past his ninetieth year, who has been one of the firmest friends and largest benefactors of the institution from its foundation in 1836. A lifelike portrait of the late Prof. Henry B. Smith was presented to the seminary by Dr. Hamlin of Washington, D. C., in the name of the alumni, at whose expense it was procured.

Drs. Schaff and Deems are still disabled by their attacks of paralysis, though not without hopes of ultimate recovery. Dr. John R. Paxton, Dr. Hastings's successor in the pastorate of the West Presbyterian Church, is laid aside temporarily from his pulpit for surgical treatment in the Presbyterian hospital. Dr. W. M. Taylor left the city this week for his family's summer home on the Jersey coast. His friends will be glad to hear that he is greatly improved in health and has fair prospect of an early resumption of his prolific pen.

The annual report of the board of excise just rendered shows the source of the largest share of the shameful vice and corruption which so terribly disgraces our city. It reports 7,783 open drinking places that are licensed by the board—only a small part of these resorts which are doing their polluting work night and day. Of 13,117 applications for license 9,487 were granted, the city receiving therefor no less than \$1,569,525. It would be interesting to know how much the traffic has cost the city and its citizens in money, not to speak of the immeasurable misery, crime, disease and death caused thereby.

This is the day of the annual Sunday school parade for which Brooklyn is famous. The skies in the morning threatened rain, but at eleven o'clock the church bells gave notice that the parade would not be postponed, and though the clouds were heavy and the air had on it that sharp east wind edge which tells so plainly of Boston the children sped to their schools and churches, and by early afternoon every division was in motion. Besides the regular Sunday school and city dignitaries Governor Flower went over and with Mayor Boody addressed a large section of the schools in Dr. Talmage's Tabernacle. After that he reviewed the procession in the streets and in Prospect Park. Word comes across the river tonight that 70,000 children were in the columns, and the sight was even more beautiful than last year's display. This was the sixty-fourth anniversary of the parade.

May 26.

HUNTINGTON.

## FROM AUSTRALIA.

One of the members of the New South Wales House of Assembly, Mr. Want, has been giving his constituents his opinion about that body. Among other things he said: "He had been asked why he was not more frequently in the House. Well, a pantomime once a year was enough for him. . . . The legislative assembly was nothing more nor less than an absolute burlesque.

Its deliberations were a travesty on common sense. Its proceedings had been degraded to the level of a brickyard row or a Billingsgate fish market." The assertions of a partisan must be discounted to some extent, but there is no question that the New South Wales is at the present time a shocking example to all the other Australian parliaments. Under these circumstances it is not surprising that even those who have long been accustomed to wash their hands of politics are beginning to take an interest in them. Among others, ministers are beginning to consider how they can help forward the agitation for "clean legislators"—men who will take a real and hearty interest in measures dealing with the liquor traffic, the social evil and other questions which have to do with the moral welfare of the people. There is a general feeling among ministers that if they should place themselves under the suspicion of being velle agents for any political party they would soon find themselves in trouble with their flocks. At the same time, there is a clamant need for public leaders who can take a different view of political questions from that entertained by those who run the political machines. I hear of more sermons being preached on the application of Christianity to social and political life than at any previous time during my experience. Moreover, I know that the Ministerial Association in one district, at least, proposes to call an informal conference of Christian men connected with the churches in the electorate of the district and see if they can induce these men (who will belong to different political parties) to use their influence in favor of the choice of candidates for Parliament whose record of personal character is clean and who will take a real interest in legislation for the moral welfare of the people.

After months of weary waiting the new local option bill has been read before the assembly for the first time, and comes on for the second reading next Wednesday (April 19). Even so much was not accomplished without a struggle. The measure has suffered as much, perhaps, from the timidity, or half-heartedness of its introducer, Hon. John Kidd, postmaster-general, as from the fierceness of its opponents. He weakly accepted the insertion of a compensation clause. Happily this has been cast out of the bill. As it now stands it provides for the taking of a vote on requisition of not less than one-tenth of the electors in any electoral district for one of three things: (1) prohibition or (2) reduction of licenses to a specified number; (3) prevention of the issue of new licenses. Those on the electoral roll for the district are qualified to vote. If prohibition is carried the vote may not be challenged before five years have elapsed; if a reduction is carried two years must elapse; if the prevention of the issue of new licenses is carried no further poll can be taken on that resolution, but after two years it may be taken on the first and second resolutions. Such are the leading provisions of the last local option bill, but I think betting men would take very long odds against its passage into law during the present session of Parliament.

As a sign of the times I may mention that within the last fortnight two banks have suspended payment, the Commercial

Bank of Australia and the English, Scottish and Australian Chartered Bank. The former held deposits to the amount of £11,948,237, the latter to the amount of £5,758,663. The exception to the dreary tale of national deficits is New Zealand. This colony has reduced its liabilities during the past two years by £440,000. It has abstained from borrowing for the last three years and intends to do so for the next two years. But the most important item of news from New Zealand is that there is a probability of female suffrage very soon being passed into law in that colony. The government have announced that they intend to "insist" on their proposals for female suffrage being carried next session, and as they seem strong enough to carry any bill on which they have set their mind we may see before the year is out one of the most noteworthy political experiments of modern times in operation. The latest returns give the population of Australasia as 3,984,629, of whom 650,433 inhabit New Zealand. If female suffrage should get itself established over one-sixth of Australasia there is little doubt that it will spread over the other five-sixths.

Talking of New Zealand I observe that a Y. P. S. C. E. convention has lately been held in Auckland. There are fourteen societies in that colony with 520 members. The New Zealand Endeavorers are but a small part—probably about a thirtieth—of the Endeavor host in Australasia, but they will grow. Since Dr. Clark's visit last September the movement has grown. It has not advanced by leaps and bounds, as some thought it would, but it has gone steadily forward. In New South Wales we have now about one hundred societies, which is about double the number that were in existence when Dr. Clark visited us. During the Easter week a conference of leaders was held in Melbourne, when it was resolved to form an Australasian Endeavor Union. This will cover six out of the seven colonies. The seventh (New Zealand) has always seemed a little too far from the others to come comfortably into the federal fold. The Y. P. S. C. E. has a monthly paper, the *Golden Link*, which goes all over the colonies. It has a circulation of nearly 5,000 copies and is increasing at the rate of from 150 to 200 copies per month. Recently a movement began for the formation of local unions. This is still in progress.

W. A.

## CURRENT THOUGHT.

## AT HOME.

The new candidate for favor, *McClure's Magazine*, contains an interview with Thomas A. Edison, the greatest of modern inventors. Edison says he is about to turn his attention to one of the greatest of problems, viz., "the direct control of the energy which is stored up in coal," which, if attained, he believes would have a mightier influence upon civilization than the development of the steam engine or electricity. "Yes, it can be done. I am sure of that. Some of the details I have already mastered, I think; at least, I am sure that I know the way to go to work to master them." It is interesting to find this great genius saying: "I tell you that no person can be brought into close contact with the mysteries of nature, or make a study of chemistry, without being convinced that behind it all there is supreme intelligence. I am convinced of that

and I think that I could, perhaps I may sometime, demonstrate the existence of such intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics."

Prof. Waldo S. Pratt of Hartford Seminary contributes an open letter to the June *Century* on Wanted—Specialists in Church Music. He says: "There is a noble opening for a school exclusively devoted to training church musicians. The conditions of admission should be simply genuine Christian enthusiasm, a declared intention to serve the musical needs of the churches and reasonable musical aptitude. Courses should be provided for both organists and singers, but all should have minute discipline as leaders and teachers. . . . The entire management should be in Christian hands. The aim should be immediate practical utility rather than artistic achievement. Instruction for those who do not mean to be primarily church musicians should be left entirely to other schools. Courses should be so arranged as to permit students to accomplish much in a short time. Certificates should be granted for demonstrated attainments. To establish confidence and preclude misuse the enterprise should be connected with some recognized institution, preferably a theological seminary, though sectarianism should be avoided."

H. C. Mervin wittily and thoughtfully describes A National Vice in the June *Atlantic*. The vice is "undue gregariousness." He affirms that "the gregarious habit sharpens the wits but dulls the higher intellectual powers. . . . The admitted decline of intellectual power in New England—accompanied, no doubt, by an increase of information on the part of the average man—has kept pace with the advance tide of gregarious habits. . . . 'We descend to meet,' is a saying of Emerson. . . . In respect to decency of thought and of language, the solitary workman will surpass the gregarious one. . . . If the essence of good breeding is simplicity, it may be said that the essence of vulgarity is a want of simplicity." Agnes Repplier reminds the socialist dreamer, in her article on Ennui, that the further we escape from the evil of want the nearer we inevitably draw to the evil of ennui, and she defines the very soul and essence of ennui to be "not virtuous disgust which revolts at the disclosure of another's faults, but that deep and deadly ennui of life which welcomes evil as a distraction."

The eminent jurist, Hon. T. M. Cooley, gives, in the June *Forum*, his reasons for opposing Hawaiian annexation. He believes that, "unless we are to treat the American and English settlers upon the islands as persons entitled to establish for themselves institutions at will, regardless of the wishes of the remainder of the people, we cannot for a moment sanction what is proposed; but, if we make the recognition and give effect to their will by receiving the proposed gift, we are bringing incongruous elements into a Union never formed to receive them, and we are justifying an extension of the Constitution formed for the government of a Union of harmonious and contiguous States of the North American continent so as to bring under its rule as a part of that Union countries inhabited by races radically different in physical and also mental characteristics to those by and for whom the Union was established, in whatever quarter of the globe we may find them." Frederic Harrison has a slashing attack upon the naturalistic school of modern artists in his article on Decadence in Modern Art. He says, with truth: "There is no better ground than that art should be independent of all other human activity, or be more of a law unto itself, than that literature or industry should be. . . . There never was, and never will be, any epoch of great art which had not its own religious, social or national enthusi-

asm, its recognized ideals of beauty or happiness, its sense that the duty of art was to minister to a nobler life."

Rev. Dr. Almon Gunnison, in the *Christian Leader*, gives his reasons for believing that a decay of public conscience is everywhere apparent. He points to the passage of the Geary law, the opening of the Columbian Exposition on Sunday, the betrayal of the people by State legislatures, and the discarding of even a semblance of respect for public sentiment in municipal politics: "There have always been selfish defrauders of public and private right, but there has always been an equal selfishness to guard against them. But now not only does there seem to be a decay of public conscience, an inability to flame up in great volcanic wrath against injustice, deceit and crime against the public welfare, but there seems to be a craven private conscience which does not even command a man to resent the spoliation of his own house. Anarchy is one of the greatest calamities of a State. It has this mitigation, that the chaos is wrought by a force that cannot be resisted, and that many participate in the spoils. A sadder calamity is the one that threatens our greater cities, a stealthy corruption of civic morality through adroit but wicked plotters, and a despoiling which enriches the few because they have the audacity to take what the many will not defend."

Mrs. Josephine Shaw Lowell, in a symposium on The Coffee House as an Offset to the Saloon, in the *Christian at Work*, says: "The wonder is that benevolent men in New York should have rested content with one effort and one failure to establish a coffee house on the English plan. Under present conditions the saloon is a necessity, and I believe what I once heard a man say of the London gin palaces is true of our own saloons, 'Bad as they are they have saved the working man from insanity.'" Jacob A. Riis says: "We shall be on something like equal terms with the devil at last when the beginning has really been made of a really respectable competition with a saloon." Rev. Dr. C. H. Parkhurst says: "The saloon is the poor man's clubroom, and until some better place is provided it will take a good deal more than legislation to prevent his using the best that is at present at his disposal."

By the admission of the conservative Presbyterian the West controlled the election of the moderator of the General Assembly. The *Interior* hopes the Briggs case will be sent back to take its regular order. "A decree of the assembly a year further removed from the recent conflict of tongues would have much greater weight, having been arrived at after the most scrupulous observance of all the rights and protections provided by our polity for an accused person." The *Christian Advocate* believes that granting the full liberty demanded by Professor Briggs, the disintegration not only of Calvinism but of the evangelical system would be rapid and remediless. "To the outside observer the situation appears to admit of no compromise which can endure without the destruction of what the first (conservative) and second (moderate) sections hold vital. The philosophy of the Reformation is to be tested under circumstances quite unlike any other that ever took place."

The *Catholic Review* shows that the Bible still has a relatively inferior place in the teaching equipment of that communion: "Of course, Catholics do not read the Bible with the idea of finding out the truth. They have the truth already, taught them by the church, and if they are in doubt on any subject they go to their pastor or spiritual director to be instructed. This is on the Scriptural principle that 'the priest's lips should keep knowledge and the people should seek the law at his mouth.' Still the people, especially intelligent Catholics, should read the Bible." The same journal has the audacity to declare,

"There has been no 'hostility' of the Catholic Church to public schools. Public schools owe their origin to the Catholic Church."

## THE FAIR TO EASTERN EYES.

I.

One month of the six during which the World's Columbian Exposition is scheduled to continue has passed, and at the end of these first thirty days it is natural and proper to ask, What of its success thus far? In answering this query one is compelled to take into consideration the difficulties incidental to the launching of so vast an enterprise, and to recognize the fact that the first month can hardly be prophetic of the remaining five. At the same time, if he writes from the point of view of the present, he is compelled to admit that the words, "an unqualified and triumphal success," cannot yet be penned regarding the International Exposition of 1893. Compared with the Centennial at Philadelphia in 1876 and the two Paris exhibitions since then, the Chicago Fair at this time may not be relatively so far in the rear, but contrasted with the expectations of its sanguine promoters there is quite a gap between anticipation and realization.

In the matter of attendance, for instance, instead of the fifty to one hundred thousand paid admissions daily, which certain prophets foresaw, the number of visitors has fallen usually far short of the former figures, and on some days the persons who have entered the gates on passes have outnumbered those who purchased tickets. As yet the majority of the attendants are from Chicago and its vicinity, although the vestibule expresses are bringing a good many individuals and parties from New England and other more distant sections of the country, while every day since the first of the month has seen the arrival of a large contingent of Raymond excursionists, who are quartered at the company's elegant new hotel close to Jackson Park. There is plenty of room yet in Chicago and an abundance to eat, too, nor need one be the victim of extortioners unless he wants to be. In fact, at certain big and somewhat dreary-looking caravansaries, erected for this season only, he can probably make his own terms, for there is no use denying that a good many investments in hotels and restaurants and side-shows are not beginning to yield as yet even diminutive returns.

For this general backwardness the weather comes in for its full share of blame, and rightly, for whatever the Chicago climate may have been in other years this season "the spring comes slowly up this way," and here on the very edge of June we have been shivering and wishing we had brought our winter overcoats and wondering how many more days will go by before we shall see sun or stars. This inclement weather has been one factor in delaying the completion of the buildings and of the exhibits, though it is hard to extenuate on this score the tardiness in getting some prominent displays into shape. As it is now the swash of the waters of Lake Michigan finds an antiphonal response in the sound of the hammer and the saw, and the array of big boxes just emptied of their contents or waiting to be unpacked reminds one of a huge dry goods establishment getting ready for its spring trade.



Another cause of the small attendance thus far has been the unwillingness of the railroads to reduce their rates. There is general and outspoken disapproval of this policy, but as yet remonstrance has been ineffective. Very likely the cut may come later. Then, too, the petty controversies and differences in the official board of managers have certainly not inured to the advantage of the fair. These are, perhaps, incidental to the start and, with so many departments jealous for their prerogatives, it can hardly be expected that all friction will be avoided. But such a ferment as arose over the continuance of Theodore Thomas as musical director, and such a notification as has just gone to the authorities to the effect that seventeen of the most important foreign countries participating in the exhibit and hundreds of American exhibitors will withdraw their displays if the one man system of prize award proposed by the national commission is persisted in, show that the management has not been uniformly fortunate and perhaps not always fair in its decisions.

A signal instance of mismanagement certainly is their handling of the Sunday question. The pulse of Christian sentiment here, as elsewhere, beats strongly for Sunday closing, and this prevalent feeling in the churches is re-enforced by the voices of many who, while not indisposed to an opening of the gates under certain restrictions, are yet disgusted with the attitude of the authorities of the fair toward the action by Congress. The gates will be opened tomorrow (May 28) and inasmuch as every effort has been made by the friends of Sunday opening to rally the multitudes in force no doubt there will be a large attendance. That the almighty dollar is the hinge on which the whole matter turns is plain from the declaration of President Higinbotham that the directory cannot afford to permit the fair to be unremunerative on Sunday. Moreover the railroads, which are planning for great excursions, have been strenuous advocates of opening.

That the battle is altogether lost not every one is ready to concede. Much will turn on the legal proceedings just instituted. If Sunday opening prevails no doubt the fair will forfeit the support of a good many conscientious people, some of whom are already canceling their orders for rooms. Yet Christian sentiment here does not favor a general boycott since it is not clear to the bulk of church people that they are called upon to forego all the privileges of the fair because they have been defeated after a brave and prolonged fight.

The congresses are so distinct a feature, being held seven miles from Jackson Park, that they will probably not suffer in any of the vicissitudes of the fair. This week the newspaper fraternity has had its innings, the men and women of the quill rallying here in good numbers from all sections of the country. For four days the editors and publishers of secular papers had the right of way, and then the representatives of the religious press took the platform, while simultaneously in another hall of the imposing Art Palace the women who wield the quill conferred together, extolled what they have already achieved and stimulated one another to better service. In all the meetings of the week the power of the press has

been a favorite theme, and the ethical side of newspaper work has received a gratifying measure of emphasis.

This sober estimate of the Columbian Exposition and its accessories up to date is not meant to detract an iota from the meed of glory which it has already won. Lavish as the Chicago correspondents are, and justly may be, in their use of adjectives, it is not possible to exaggerate the beauty and the majesty of the exposition as a whole. Would that every man, woman and child of intelligent years in the United States could see it! One glimpse from a vantage point like the Administration Building of the marvels of architecture in the fair White City, lovelier than a poet's fancy or a maiden's dream, would repay a journey of a thousand leagues.

Chicago, May 27.

H. A. B.

### A GLIMPSE AT ROMAN CATHOLICISM IN WASHINGTON.

BY R. DEWITT MALLARY.

Washington is a center of Roman Catholic power, prestige and propagandism. This is not the result of immigration, it is the product of natural growth and development, whose early beginnings reach back to a period coetaneous with the laying of the foundations of the Republic. The strength and flavor of age are seen in the fact that many of the "first families" are Catholic. Yonder, on the heights of Georgetown, lifting its turrets and spires high above the surrounding country and commanding a superb river view down the Potomac, we behold a university under Jesuit auspices, already past the centenary of its existence. Churches are pointed out here and there which date back through the century to their organization.

But other circumstances than that of age have contributed to shed luster upon the Roman Catholic Church in the District. The presence of the ablegate of the reigning pontiff, the frequent visits of the cardinal from the neighboring and ancient see of Baltimore, the residence of a diplomatic corps, many of whom are Catholics, the erection of a new university on a scale with which no other Catholic institution in this country is commensurate, the crush of visitors in Washington, many of whom are of the Catholic faith, and the appearance in the local pulpits and chancels of renowned prelates arouse and sustain an intense *esprit de corps*. Well-filled churches, numerous parochial schools and divers institutions of an educational, monastic or charitable character greet one in the city and its environs, and a weekly religious newspaper bulletins the church news and scoffs at Protestantism.

It has been my privilege during a two months' residence at the capital this spring to study the Catholicism of the District, following with the "ordinary" the service of the mass, and that not once, not twice only, but again and again, listening, pencil in hand, to the sermons of some of the greatest dignitaries of the church, visiting the universities, conversing often and long with priests, poring over Catholic literature in libraries and bookstores, examining parochial text-books and reading from week to week the Catholic papers—this sort of study marshals facts to the fore and relegates suspicions to their place of contempt.

It is in no spirit of persecution but of open debate that I dare to assert that the facts overwhelmingly justify the charge that the Catholic Church is the foe of liberty, of truth and of the spirit and genius of our American institutions.

It is the foe of liberty. The Roman Catholic Church anathematizes the "free spirit" as much as the Unitarian Church apotheosizes it. The imposition of the reign of intellectual absolutism fetters the spirit of honest inquiry and makes the academic aim of a university, which should be the pursuit and acquisition of pure truth, not only farcical but impossible. There is no liberty to doubt in the Catholic Church, hardly any to think. Its priests are, and must be, intellectual automatons, all saying the same little lesson they have been taught to say. Yet in this tyranny there is hope that Catholic manhood will some day break the withes of absolutism like tow. As I have moved among Catholics I have discovered no traces of the existence of independence save on questions of discipline on which no *ex cathedra* decision has been pronounced. But man is man, and beneath the frock of the ecclesiastic there is a spirit of manhood that will not always drag its chain. Protestantism must call off its dogs of persecution if it wishes to see that day approaching. The unity secured by force will go to pieces when the unity made necessary by defense has no longer cause for existence.

It is a matter of much greater portent that the Catholic Church should be the foe of plain, common honesty, because this offense impairs our confidence in her. The Catholic "way of writing history," as Mr. Gore says, "is to manipulate facts, to make out a case, and ultramontane writers do not behave as men who are loyally seeking the light or endeavoring to present facts as they are." I have been appalled to read in the parochial text-book on general history the rehabilitation of such historical facts as the Reformation, the Inquisition, the Massacre of St. Bartholomew, the atrocities of "Bloody Mary" and of Alva—all of which are narrated with a masterful use of the *supplicatio veri*. Huss is represented as burned by civil edict wholly. Luther was tainted with a vein of insanity. The Pope did not order *Te Deum* sung after the Massacre of St. Bartholomew because heretics suffered. In that massacre only 872 persons were killed. Ranke's History of the Popes was written to spite the pontiff who would not let him consult some books in the Vatican library! It was said in one of my Catholic papers the other day, in reviewing Janssen's History of Germany, that it "pulverized with the artillery of research the Protestant glorification of the epoch known as that of the Reformation." From Spalding and Lingard down to the veriest text-book prepared under the supervision of the hierarchy for use in parochial schools this same petty spirit of historical perversion is exhibited. It is as false as it is childish and narrow. Even the readers in these schools are an offense against common honesty, as they set forth eulogy after eulogy of the Roman Church culled from the vast range of Protestant literature! Who ever heard of a like compliment being returned in all the extent of Catholic utterances and writings? It is dishonest to represent to the Catholic youth that the real sentiments

of the quasi-panegyric writers, whose names are found in their text-books, were favorable to their church!

It may be a matter of little interest to us that absolutism and prevarication "wear the livery of heaven," but we are concerned, as American citizens, to know what is to be the outcome of this parochial system of education, and it is right here that the Roman Church shows itself at war with the spirit of our national institutions. The clamor of the Catholic papers which lie on my table is constant and bitter, bewailing the injustice that Catholics should be taxed to support the public school. Move among the priests and you will hear this protest often expressed, as I did one day out at Georgetown University, where I was arguing with one of the faculty that to release Catholics from taxation was only to release all other sects, and so by the multiplication of innumerable parochial schools to empty and make havoc of our public schools. "Let the public schools be destroyed!" he said. "The public school system should be done away with. Why should the nation compel us to have our children taught infidelity?" It is in vain that we urge that the public schools are not godless, in vain that we point out that we did eliminate the Bible and the Lord's Prayer to gratify the protest of those who now make the fling that those schools are secular, in vain that we show that the rise of numberless parochial schools not only destroys the common school system but increases the teaching force wholly out of proportion to the needs of children of school age in a given community, in vain that we hint that a parochial school education is not broad and that the scholars of Catholic parochial schools show no better morals than those of our common schools, in vain that we insist that religious education for the young may be provided at home or Sunday school—the public school must go! Is this loyalty to the spirit of our American institutions? The Catholics are now bending every energy to make a grand parochial school exhibit at the World's Fair, so as to add point to their clamor for release from taxation. The day that our public school system is destroyed we might as well write "Ichabod" over our national fane and temples.

I have left myself scant space in which to speak of a series of Lenten sermons which I heard delivered in the cathedral to immense audiences by Bishop Keane, rector of the Catholic University and within recent months honored with invitations to address Yale College and the Unitarian Association of Boston. As I have listened to these sermons it has been a study to me to guess how a man of such erudition, such enlightenment and such earnestness could so hitch his intellectual wagon to arrant dogmatism and then damn everybody that did not do the same! There were four of these sermons. The last, on Jesus the Bread of Life, being an elaborate defense, on exegetical, historical, philosophical and practical grounds, of the Roman doctrine of the real presence. It was of this final sermon of the series that I took full notes. Its exegetical argument was to prove that the New Testament gave no hint that the sacrament of the Lord's Supper was to be regarded as a *memorial* ordinance simply, a position which the preacher stigmatized, combatted, vilified

and satirized throughout the sermon, even going so far as to let his antipathy to the Protestant doctrine of the communion extend to those who held it, whom he characterized as having "poor, miserable, feeble minds," and whom he pronounced out of the pale of salvation, because they denied the doctrine of transubstantiation, Luther coming in for his share of abuse. From the exegetical argument, with calumnies thrown in, the erudite bishop proceeded to review the historical defenses of the Roman doctrine, getting in a rap at the Reformation, which as a word sticks in the throat of a Catholic and so it is called a "revolt," borrowing thus a word of the pontiff Leo X., who pronounced that tremendous religious upheaval which began during his reign "a little revolt of some German priests, that's all." Passing to the philosophical argument he said that if once you allow the miraculous power of almighty God it is not difficult to believe that He can, and does, convert the bread and wine of the eucharist at Catholic altars into the very flesh and blood of Jesus Christ. But the climax was reached when he argued that this doctrine of the real presence accounted for the well-filled Catholic churches, as its denial accounted for the emptiness of Protestant churches. "They have taken away the real presence from Westminster Abbey," he said, "and have turned it into a graveyard; and similarly the churches which do not hold this doctrine are tombs."

It goes without saying that these sermons of Bishop Keane were scholarly, earnest and from his standpoint severely logical. He is fairly entitled to the name of being a great preacher, but these discourses, coming from one who has the name of being a liberal teacher of the Roman Church, indicate the width of the chasm which separates Romanists from Protestants.

### SCROOBY CLUB SKETCHES.\*

#### XXII. THE COMMERCIAL HISTORY OF THE COLONY.

BY REV. MORTON DEXTER.

It is worth while to consider somewhat more connectedly the history of the Plymouth Colony on its business side, even at the cost of some repetition of facts already stated. The Virginia Company had been formed in England in 1606 in order to establish trade with North America. In fact there were two companies, also called colonies, the First, or Southern, which was to colonize the territory between the thirty-fourth and forty-first degrees of North latitude, and the Second, or Northern, which was allotted the territory between the thirty-eighth and forty-fifth degrees, their grants overlapping. The grants of the two colonies were included in the same patent, issued by King James on April 10, 1606. Each company was to be governed by a council of thirteen members. The First, or London, Company was that with which the Pilgrims had their earlier dealings and it soon appropriated exclusively the title of the Virginia Company, the other often being called the Plymouth Company. The council of the former was divided by factions when negotiations with the Pilgrims were begun, but after some delays, it granted a

patent, intended to cover the case of the Pilgrims, to a Mr. John Wincomb. He intended to accompany them but did not, nor was any use ever made of this patent.

In 1619 or early in 1620 a commercial company had been formed, of some seventy persons chiefly living in or near London, called the Merchant Adventurers. It was not a regular corporation but a kind of partnership, and, although it professed to have a partly religious aim, it was chiefly, if not wholly, intent on pecuniary gain. This company, among the managers of which Thomas Weston was prominent, undertook to back the Pilgrims financially, to aid in equipping them, and to furnish them with supplies until they could support themselves. An agreement was made of which the principal features were the provisions that the mutual relation should continue seven years, that until the end of that period all profits should be held in common, and that then all the houses, lands and goods of the colony and all profits should be divided equally, the Adventurers taking half and the colonists half. The records are somewhat vague but it appears that these conditions were modified, upon the insistence of the Pilgrims when they reached Southampton, so as to insure the whole property in the colony to the settlers at the end of the seven years, and to secure to each of them from the outset the right to work two days in every week for himself instead of devoting his whole time to labor for the general advantage.

Certainly these modifications were reasonable, but probably it was partly on their account and partly because of the previous disputes among the Adventurers that some of them withdrew wholly and others contributed reluctantly and scantily, so that interest in the undertaking largely died out, and the Pilgrims were neglected grossly. It has been mentioned earlier that they actually had to sell some of their provisions in order to sail for America free of debt. Weston, although professing to be loyal to them, was especially grudging in his help. Of course the success of the colony depended upon a sufficient, not to say a liberal, equipment, and if ordinary men and women had formed the Pilgrim band, it would have been doomed before it started.

As has been said, they had obtained a patent from the Virginia, or Southern, Company. Only a little while before they had started, the Second, the Northern, Company, had sent a petition to the king for a new act of incorporation, as to which favorable although not final action, had been taken. It was granted on Nov. 3, 1620, applied the name New England for the first time to the territory concerned, and became the basis of subsequent patents. Doubtless the Pilgrims were aware of this petition, and knew that in Massachusetts their own patent could have no force. This was one reason why they drew up their own compact. Circumstances having cut them off from the government under which they had meant to settle, they saw that they must provide, at least temporarily, some substitute of their own. On June 1, 1621, however, a new charter, for their benefit, was granted to "John Peirce and his associates," who were among the Adventurers, by "the President and Council of New England," apparently the managers of the Northern Company, within whose jurisdiction the colonists had

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settled. Two years later Peirce, who does not seem to have been much more honorable than Weston, secretly obtained a much more inclusive charter in his own name, but he finally was persuaded to turn it over to the company of Adventurers. Little is known of it, except that Peirce brought several lawsuits on account of it against others, apparently in vain.

The letter which announced the new charter reached them in the *Fortune* on Nov. 21, 1621. Weston wrote it and reproached them bitterly for not having sent home a cargo in the *Mayflower*. During the next three or four years several ships were sent to the colony at long intervals, and a few others touched there on their way to Virginia or elsewhere. But they brought almost no supplies for the colonists, whom the Adventurers neglected shamefully, oblivious of the fact that the perils and sufferings of the Pilgrims almost wholly prevented their accumulating any merchandise. They loaded the *Fortune* with skins and clapboards, but she was captured, detained and plundered by the French, and they made what shift they could to find cargoes for subsequent vessels, but with no great success for some time. Early in 1622 disagreements among the Adventurers became so sharp that Weston wrote to the colony proposing that the mutual contract be abandoned. Governor Bradford prudently kept this news secret for a time, fearing that the courage of his associates would fail wholly if they should learn that the Adventurers had abandoned them, small as had been the aid received from that source, and his discretion was justified by a subsequent letter from Edward Pickering and William Greene, two other Adventurers, stating that their company had bought out Weston, who had been seeking to deceive the Pilgrims and meant to injure them. He soon proceeded to send out ships and set up his rival colony at Wessagusset, the speedy collapse of which already has been mentioned.

In 1623 Edward Winslow was sent back to England in the *Anne* to confer with the Adventurers and procure supplies for the colony, and in 1625 he returned with clothing, a few cattle, and other necessities, but reported a strong hostile faction in the London Company and a great reluctance to allow the remainder of the Pilgrims, who had been left in Leyden, to join the Plymouth people. Meanwhile, the Adventurers had sent over a "pinass," the *Little James*, to be used as a fishing and cruising ship. But she soon was wrecked and sunk and after being raised was sent back. The next year, 1625, she came over again, but was captured by the Turks on her return voyage, with her load of fish and furs. Another and larger ship in company with her carried home a full cargo, but rumors of war between England and France caused her to put into one or two English ports instead of making straight for Bilbao, her destination, and the delay cost her her market. In 1624 the colony, through Winslow and Robert Cushman, the former being in England where the latter had remained, obtained a patent covering land for a fishing station at Cape Ann, but no permanent use was made of it. In this same year an excellent ship-carpenter was sent over to Plymouth, but he soon died, and another man, sent out to make salt for

them, proved wholly incompetent. Prosperity did not come to them speedily even after their fortunes had begun to improve.

In 1624 their difficulties with John Lyford and John Oldham also began. The former had just arrived. The latter had come in the *Anne*. Lyford was a reprobate but nominally a clergyman of the Church of England. Avowing a wish to join the church in Plymouth, he was received and treated with great respect. But he and Oldham soon were detected in a conspiracy against the public welfare. They were tried and convicted. The particulars need not be narrated. Lyford professed deep penitence and was pardoned. Oldham was expelled from the colony. In 1625 Oldham reappeared, more violent than ever, but they dealt with him summarily. They

appointed a guard of musketers with whom he was to pass through, and ever one was ordered to give him a thump . . . with ye butt end of his musket, and then [he] was conveyed to ye water side, where a boat was ready to carry him away. Then they bid him goe & mende his manners.

Not long after he repented and the Plymouth men were reconciled to him. He settled at Nantasket, went back to England and was active in planning with the Gorges family for the settlement of the Bay, returned to America after the Bay colony had been established by others, and lived afterwards at Watertown and in 1636 was killed by Indians while away from home. Lyford also finally was expelled from Plymouth, went to Nantasket and Salem, and died in Virginia. These men had friends among the London Adventurers, and a dispute over them finally broke up the company. It had been rent by divisions from the first, had suffered heavy losses, and finally, through Standish and Allerton who successively had been sent to England on the business, the Pilgrims agreed to pay £1,800 within six years, thereby purchasing their financial freedom. Allerton paid £200 down and brought back £400 worth of supplies. The colony was reorganized at once for better farming and trade, a new patent for a fishing station on the Kennebec was obtained, and, in spite of their burden of debt, they entered courageously upon their new and at last independent career. This was determined upon in 1627 and 1628, and in 1633 they paid off their obligations in full.

### MORAL SHOCKS IN MEDICAL CHARLATANRY.

BY REV. WILLIAM E. CAMPBELL, ROXBURY.

Massachusetts is peculiarly unfortunate in having no required standard of qualifications for the practice of medicine. Her communities therefore suffer more than many less civilized in other respects because of this laxness. The favorite tack of the quack is to pledge an absolute cure of a mortal sickness within a specified period. The treatment of cancer and consumption are favorite subjects for these promises. First the "doctor" sees the patient alone at his office or elsewhere, and gives the most positive assurances of healing. Then he will make like statements to the friends of the sufferer singly, but is careful not to lay himself liable before two or more persons at a time. These individual confidences are more effective because each person feels they have had imparted to them the secret and solemn wisdom of the operator.

The visits of the quack are apt to be infrequent. He prefers to be sent for each time by a messenger telling of the patient's needs. This gives the impression that he is a very busy man. Then it insures his getting his cash in hand before he makes his call. He prefers to take the contract wholesale, to care for the case at say fifty dollars a month, or for a lump sum of perhaps a thousand dollars, with prepayments. When, however, the great man does consent to go to the residence of his subjects he does so in state, in a carriage with colored driver. His stay is apt to be short but considerable is said against opiates and morphine. Sundry large glass bottles are, however, left on the mantelpiece.

As the disease progresses the "doctor" does not show himself if he can help it at the house. He is anticipating the crisis. He sends messages about keeping up strength and spirits and promises to come but does not. Friends become alarmed and question the quack closely. This is his opportunity. He makes their importunity an occasion of assuming an insult to his professional ability and for shaking himself clear of the case altogether. As death draws on he draws out. He does not want to face his victim. Then he has a chance to tell and act a lie for some other sick one. He can say when confronted with the loss of a previous patient that he was discharged but if he had been allowed to continue he would have wrought a cure.

The condition of the subject of this process of deception is serious. Hopes have been raised which are invariably and finally disappointed. Pain which might have been alleviated by a good physician has racked the mind and prevents proper consideration of the great concerns of the soul. The shock of the discovery of the fraud shakes faith in mankind and one's self. Then the heart gropes about stunned, slow to fasten its affections anywhere and even to lay hold of God. Amid the delusive expectations of healing, it is not possible for the Christian minister or for friends to impart much spiritual instruction or give help. By the time the hopes of recovery are dashed down the poor soul is worn out.

The outrageous lying about so sacred a matter as death leaves an awful impression on the patient's moral nature. The unctuous, flattering methods of these charlatans have taken their victims away from the control of their best counselors and even their own households. The protest against employing the quack has separated some helpful neighbor from the bedside where she might have brought comfort and a message from the Saviour to the sufferer. Now the sense of mistake and shame has prevented her being recalled. When the patients are dead the mischief does not cease. The children and friends are so disgusted with the memory of the transaction, as well as ashamed of the fraud practiced on those they love, that they are very slow about rallying to orderly and Christian ways. Often, too, the delusion is not wholly got rid of and goes on to curse another generation.

The vicious mixture of faith and fraud still poisons other lives, which become as stool pigeons to draw yet more into the snare or range of the fowler. There are certain sets of people peculiarly liable to become either the decoys or the prey of these

medical hawks. Those who affect Christian science or faith healing, and who sneer at trained professional physicians, are the ones who supply many subjects for the leeches of these occult dispensaries.

### A LOYAL CONGREGATIONALIST.

BY REV. EDWARD A. LAWRENCE, BALTIMORE.

In the year 1834 a young man, born in West Brookfield and trained to the hardware trade in Boston, came to Baltimore and formed a partnership with the purpose of establishing an exclusively American hardware business in this city. Despite the opposition of importers the undertaking thrived so well that the firm of Stickney & Noyes soon represented over 130 manufacturers, more than any other house in the country, and made sales in two-thirds of the States of the Union. In the course of time Mr. Stickney became himself interested in the production of iron, and was recognized as one of the leading wholesale merchants of the South. As president of the Avalon Nail Company and then of the Stickney Iron Company he was at the head of an immense business, and was accustomed to refer with satisfaction to the fact that during forty years the firms with which he has been connected have paid to the Baltimore & Ohio Railroad more than \$6,000,000 for transportation and have loaded more than 6,000 vessels, mainly with the products of Maryland. In 1876 he retired, as we say, from business, but only to devote himself the more to the business of distributing his property for the good of others and of the causes he specially loved.

Besides being a sagacious and successful merchant Mr. Stickney was a patriotic citizen, loyal to the Union in all the dark days of the war and in spite of the fact that his business depended so much on the South. He was a public spirited philanthropist, always responding to the call of need for educational or charitable work. He was a genial gentleman of the old school, mingling the affability of the South with the quiet reserve of New England. He was a meek, modest, faithful, persistent Christian, saying little about his own personal religious life, but imparting the fruits of it on every hand. He was the soul of preciseness and punctiliousness in social and business matters, even at his age of eighty-two writing all his own letters and overseeing his bachelor home with continual watchfulness.

But perhaps his deepest passion, next to his attachment to his Saviour, was his loyalty to his Puritan ancestry and devotion to his and their denominational cause, memory and traditions. The custodian of the Pilgrim Memorial Hall at Plymouth, Mass., tells of his surprise and perplexity when, some years ago, a quiet gentleman, entirely unknown to everybody, presented himself to him with the inquiry whether the hall was considered a safe depository of such precious treasures as it contained. Obligated to admit that the hall was not fireproof, he was told that this stranger would assume the entire cost of making it so and that he wished the work begun and completed as soon as possible. Quite aghast at the proposal he handed the stranger's card to the representatives of the Pilgrim Society, who soon found that this was no lunatic but a

responsible business man, who meant all that he said, and more. Later Mr. Stickney expressed himself to his pastor as only regretting that he had not spent more money and made it a finer hall. Now Plymouth, with Duxbury, receives \$74,000 for various memorial and improving purposes.

The First Congregational Church of Baltimore was organized in 1865. So soon as it became clear that the movement had promise of stability, Mr. Stickney, who, like many other Northerners, had for years had an enforced but loyal membership in a Presbyterian church, joined it and was from the first one of its main pillars. He also believed in the multiplication of Congregational churches and in the support of those that were feeble. Every one of the four churches in Maryland owes to him a large share of its existence or growth. He was peculiar in his style of giving and liked to do some one important thing at his own cost and in his own way. At the same time he was ready to acquiesce in the decision of others, and was never known to withdraw his contributions because his wishes were overruled.

In spite of his devotion to Congregationalism, or rather because of it, there was one standing grievance which he cherished against it. It had lost the early predominance which it held; it had early given up all idea of a mission when it crossed the Hudson River, and, even of late years, when it had become more self-respecting and self-asserting, it had been doing its mission work under vague, general titles, which meant nothing to the world at large and left it to be inferred that Congregationalism alone among the great denominations had no mission field or work. Repeatedly, in this section where the churches of his order are little known, did Mr. Stickney encounter the disdainful question whether Congregationalists were doing any mission work. His friends knew of the American Board, they knew, perhaps, of the American Home Missionary Society or the American Missionary Association, but they did not know of any great Congregational societies. This became a source of continual regret. The word American where the word Congregational belonged grew to be an offense to him. He conferred with the officers of the leading societies. He repeatedly expressed his determination not to leave money to one of these societies which did not have the name Congregational where it belonged. It seemed to him like denying our very being and growing ashamed of the mother who bore us, and it was largely at his instigation that, about a year ago, the name of the Congregational Union, which was distasteful to him as not expressing the object for which it existed, was changed to the title it now holds.

These facts should be known to explain the unusual provisions of the will. The estate will probably amount, by the time it is distributed, to about one million dollars. Of this sum about \$200,000 is given in small amounts to the relatives, mainly nephews and nieces. The Congregational Church Building Society is made the residuary legatee, and should receive at least \$200,000. The remainder is distributed among churches, colleges, societies and Massachusetts towns. But the purpose of Congregationalism runs through all the bequests made to Congrega-

tional objects. The American College and Education Society, which receives \$5,000 unconditionally, is told that if it had been called "The Congregational College and Education Society" the legacy would have been larger. The American Home Missionary Society, the American Missionary Association and the New West Education Commission receive the sums of \$150,000, \$50,000, \$25,000, respectively, on condition that the word "Congregational" be incorporated in their title. Otherwise these sums pass to the residuary legatee. The gifts to the colleges are made outright, but all of them are practically Congregational. As this is the feature of the document which may be most discussed, it is only just to give the paragraph from Mr. Stickney's will relating thereto:

While making this bequest I desire to express my regret that so many of the societies to be benefited under the provisions of this my will, which are substantially connected with, dependent upon and supported by the Congregational churches, bear names which are not distinctive of their position and purposes, and my profound conviction that their own interests and the interests of Congregationalism require that there should be such amendment or modification of their name as to show clearly their connection and purposes, and to express the hope that at an early day these societies will make such amendment to their names as will clearly express their connection and aims, and I especially desire to express my great gratification that the residuary legatee in this will, formerly known as the "American Congregational Union" has taken the name of "Congregational Church Building Society," which is a true designation of the work in which it is engaged and of the denomination of Christians which sustains it.

It may be well that this subject should be carefully discussed at this time. Only it should be remembered that the whole matter has a different look outside of New England. In sections where Congregationalism does not predominate, it looks like either assumption to claim that these are the great "American societies", or like being ashamed of the name we bear and of the mother that has borne us. But whatever may be the decision in the matter, it is provided for that one of the intensest and noblest Congregationalists of our day shall continue his usefulness in the channels that were dearest to him while he lived. With rare caution and affection has he provided for his own beloved church of which the writer is privileged to be pastor; \$30,000 securely invested and the remission of a \$10,000 mortgage long due the Church Building Society will go far to insure the perpetuity of that work in Baltimore to which he was so attached. This church could never have been founded had it not been for large gifts from the North. We now return them with interest and say to those of New England, "Do to others as you did for us and again it shall be returned to you with multiplied measure."

Lest, however, it should be supposed that Mr. Stickney was at all narrow in these bequests, another word should be added. His gifts reach half round the world, from Robert College, in Constantinople, to the Pacific Theological Seminary. And they go to almost every possible form of charity. No less than twenty-one charitable and philanthropic societies and institutions in Baltimore, representing almost every possible form of beneficence, are remembered, with gifts running from \$500 to \$4,000 apiece and aggregating \$34,000. Mr. Stickney loved his own home and ecclesiastical



family name. But he loved all the more truly his neighbors and respected their family names. He was an ardent Congregationalist. But he was yet more a broad-minded, hopeful, helpful Christian, whom to know was to honor and to love.

### PEWS RENTED OR FREE—WHICH?

BY REV. RALPH W. BROKAW, SPRINGFIELD.

"I am glad we are going back again to renting pews. People are not yet sanctified enough for the free seat system." Thus spoke an intelligent, devoted member of my church about sixteen months ago. This goes straight to the heart of the trouble about free pews. It may be ideal to put this legend over the doorway of every church, "All seats free, all privileges equal." I thought so once and proceeded accordingly. After considerable experience and more observation I am not nearly so positive about it as I was.

If that legend means that the church is free to all, without money and without price, like salvation, then it is obviously false to the facts, for every church in America, excepting those that are endowed, depends upon its constituency for its financial provider. If it means that everybody has exactly the same rights within its doors then it is equally untrue, because everybody hasn't. Responsibilities regulate rights, and always will continue to, no matter what the method of seating the worshippers.

In adopting our method for this purpose it is good common sense to take people as they are, not as we wish them to be. As they are in this stage of their ecclesiastical history they are prone to take unfair advantage of the free seat system even though the minister takes a quarter of his preaching time to whip up their consciences. They shirk the responsibility it imposes. The temptation is too great for them and the result is that the well inclined and the well to do have to shoulder the burdens neglected by others. Nor is this the worst of it, because such shirking and self-excusing is an education downward. The more they shirk the more they will. Moreover, if, as is generally the case, on account of the fact that families want to sit together and to be sure they can every Sunday, a compromise is made and the seats are assigned without any reference to the amount subscribed, if anything, injustice is done. How? On this wise. The generous, magnanimous, earnest Christian whose eye is single to the welfare of the kingdom pays as much as he can and contents himself with what he can get in the way of a pew, with due regard to the preferences of his brethren. Whereas the stingy, the less earnest, the mean man (who is one of a breed all too large even in the churches) insists on having the best possible seat, no matter about the brethren, and pays just as little as common decency will allow.

This goes on and gets worse until justice calls a halt, saying, "Alas, alas, for the free pew idea!" When men are thoroughly conscientious then there will be no need of discussing any special method. All that will be needed will be simply a place where they can deposit their contributions. One plan will do as well as another. All will pay and pay proportionately. No differences in personal appearance or in social

position on the part of strangers will modify their welcome to, or comfort in, the church, whether the pews are free or not. Pride will be muzzled and there will be no "shirks." Supposing, however, that it is indisputable that the ideal way is free seats, what are we going to do until we get the ideal people to put into them? Shall we let things run at loose ends and make the wet blanket of an annual deficit the climax of a year's work? It seems to me that it is wiser far to wait to throw overboard a plan that upon the whole is fair, business-like and efficient, and that also keeps families together, until a greater conscientiousness is developed.

I know a church (Presbyterian) that is a type of many where, after a trial of a dozen years, the free pew plan was abandoned because of the meanness it occasioned and injustice it developed. Not one family left the church because of this change, and never was that church so prosperous in all ways as since the change was made. I believe that every church in that section which tried the free seat plan has given it up as impractical, including even the church of the chief promulgator of the plan.

I know another church—whose pastor, Dr. Talmage, completely fills the auditorium every Sunday and who once declared in substance that he would not by any means abide rented pews—that long since learned the lesson that the free gifts of the worshippers will not pay the bills. For several years past a large portion of the seats in the Tabernacle have been rented. If, under the favorable conditions created by this noted preacher's popularity, free seats are not a success what shall become of the scheme in the average church? Churches that are purely or partly missions may well have free pews. The financial backing of the congregations is usually not all they have to depend upon. But for the ordinary church I am convinced that the safest, most reliable and least objectionable method is renting the pews.

We in Hope Church now employ both methods—for the morning service we rent; for the evening service we say on our calendars, "All seats absolutely free." As to the "ideal way" that the *Congregationalist* says it will continue to hold before the churches, modestly I would say, Brother, be sure you are right and then go ahead.

### FREE AND RENTED PEWS—A COMPARISON.

BY REV. THOMAS SIMMS, SOUTH MANCHESTER, CT.

The article in the *Congregationalist* of Feb. 16 on Some Advantages of the Pew Rent System has led me to make some comparisons between pew renting and free pew churches. To be fair the comparison should be made between churches in the same place, and instead of selecting some for benevolence and others for the number of conversions to follow out the comparison between the same churches in various departments of work. I have selected for this purpose the four Boston churches given in your free pew list and the first four of the same city not in that list, as given in the last Congregational Year-Book. The total membership of the free pew churches is 1,648, of the pew-renting churches 2,207. Received on confession of faith into the free

pew churches ninety-three, into the pew-renting churches fifty-seven. The benevolences of the pew-renting churches are many times those of the free pew group, but while the latter increase over 1891 by seventy per cent. the former show a decrease. This is also true of membership in the Sunday school and Christian Endeavor Society—decrease in the pew-renting churches, increase in the free pew churches. In proportion to church membership there are fifty per cent. more in the Sunday schools and 100 per cent. more in the Society of Christian Endeavor in the free pew group than in the pew-renting group. The annual home expenses of the pew-renting churches are nearly double those having free pews, while in one at least of the latter there are numerous branches of Christian work giving employment to three pastors.

From this it may be inferred that the 1,600 people in the free pews care for more in the Sunday school, enlist more in Christian work in the Endeavor Society and save annually many more people at a much less financial outlay than the 2,200 in rented pews, and that while the benevolent offerings of the man in the hired pew are as stationary as the seat in which he sits, the man in the free pew increases, year after year, his gifts for the spread of the gospel, and that, while churches with free pews increase in Sunday school and Endeavor work the churches which rent their pews decrease. This is not my method of reasoning. Simply calling attention to the facts I frankly confess that, taking account of location and composition of these various churches and the mission of each, there is no reason here whatever.

Environment and constituency must ever decide what is best for each church. It were folly to claim that success on all lines follows the adoption of one system, or that failure of every variety attends the other. It is hoped that free pews will foster fraternity and cordiality, but free pews do not necessarily imply free hearts and free hands. Free seats, alone, will not save men, increase benevolences, promote sociability, or even attract large audiences. Many other factors enter into these problems—location of church, activity of the people, character of the services. But free pews are a means toward these noble ends. If they are not secured it may be because too great reliance is placed upon this one agency and not enough done on other lines. Is there any reason why the people should be any less social, the audiences smaller, or the conversions fewer with free than with rented pews? And if audiences are not larger it is a relief not to have one's ears pierced by the cry, "My pew was bid away from me." "I neglected to hire, or came to town too late to hire," therefore, "I don't come to church." It is a privilege to both pastor and people to be able to say to the unchurched and the stranger, "Come, worship with us, all seats are free; you are welcome to any of them."

Obviously the free pew system will not run itself. It requires more work than an annual auction. It will not pay unless worked, but it is a kind of work that pays. Support by voluntary contribution appeals less to a man's pride than the distinction which comes through a centrally located pew. But this higher appeal to manhood

pays in the long run. Benevolences may need operating upon different lines, but plans may be devised, as they have been in many instances, by which these shall not suffer. It would seem a pity for any church, to which the free pew system commends itself, to hesitate about its adoption on account of extra work involved. If in secular things the advantages compensate for the extra labor it is not withheld. Why more in things pertaining to God's kingdom?

Comparisons cannot tell the whole tale. Our experience has been too short to reach final conclusions. After it has become more general and protracted I doubt not that the testimony will be unqualifiedly in favor of the free pew system, and we shall ask of this, as of many other progressive steps in Christian work, "Why were we so slow in its adoption?"

#### A PUPIL'S TRIBUTE TO HIS MASTER.

BY BOOKER T. WASHINGTON, TUSKEGEE, ALA.

I went to Hampton as a student in 1873, and from that time until his death General Armstrong was as a father to me. Never shall I forget the impression that the first sight of this great man made upon me. I had just come from the environments of slavery in the hills of West Virginia and this was my first contact with a man. Unconsciously I said, "This is a perfect man," and I have never had cause to change my opinion that he was the most perfect man whom I have ever seen. With many it is so often true that their greatness vanishes as one gets nearer to them. With General Armstrong the opposite was true.

The confidence with which he inspired his students was something wonderful. The possibility of General Armstrong's judgment being in error or his failing in anything that he undertook to do was never thought of by his pupils.

In 1881 I was teaching at Hampton. It had been the one ambition of my life to be a lawyer, and I had all my plans fixed with this end in view. One day General Armstrong called me into his office and said, "Washington, they want to start a school something like Hampton in Tuskegee, Ala., and I want you to go there and start it." That settled, I had no more thought of not complying or of questioning his judgment than if he had been divine. From the first day I came to Tuskegee he was just as much interested in its success as in Hampton. The second year after the school had been started, and when it was unknown in the North, I was greatly surprised to receive from General Armstrong a letter in which he offered to give two weeks of his time, and that of a company of Hampton singers, to the work of introducing the Tuskegee Institute to the Northern public. At these meetings, held in New York, Boston and elsewhere, he asked the people to give to Tuskegee rather than to Hampton. Without this introduction Tuskegee would not be what it is today. General Armstrong always impressed me, as he did all of his students, as being the most unselfish man that ever lived. He thought of himself last, or often not at all. Time and time again has he given me letters to persons who were regular givers to Hampton, and in more than one case have these letters resulted in having the contributions of in-

dividuals turned away from Hampton to Tuskegee, and even this pleased him. Whenever individuals asked him, as they often did, whether they should give to Hampton or Tuskegee, he always said, "Tuskegee."

More than once since the founding of the Tuskegee Institute has it seen some dark and uncertain days, and nearly every time, in such cases, General Armstrong was consulted. Several times he took money from his own small savings to meet pressing needs. It was during such times of depression and uncertainty that one learned how implicitly he trusted in God and man. Once, when there was extreme need of money at Tuskegee and no one seemed to know which way to turn, General Armstrong's advice was sought. His reply was, "Bear it; help will come," and help did come from an unexpected source.

Perhaps few persons had the opportunity of being so near General Armstrong as I had. Nothing so impressed me as his unselfish devotion to his work. I have known him to reach Hampton at four o'clock in the morning from a long Northern tour and go at once to his office, while teachers and students were still asleep, and begin the work of the day. In the cars, in railroad stations, in hotels, he was constantly writing letters or forming plans. In all these matters he so impressed his pupils that all through the South you can find little Armstrongs. His students imitated him in walk, speech, methods of work and devotion to duty. Not only this, his students, or "boys," as he liked to call them, loved him with a love that had no limits. When he was in Alabama a short time ago and visited the school at Calhoun, where several Hampton students are teaching, the carriage that had been engaged failed to meet the general at the train, and so it devolved upon several Hamptonians to fasten a rope to his roller chair and pull the general up a hill to the school. After they had done this one of the Hampton men was heard to say, "I am glad to have been able to do something that was real hard for the general once more."

Although I thought I knew the general pretty well, I confess I never knew the greatness of the man till he came to Tuskegee a short time ago and spent three weeks in my house as a guest of the school. At this time, although he was a physical wreck when compared with his former condition, he was incessantly at work—writing, planning, advising, encouraging. Nothing in the nature of a complaint or impatience was heard to come from him. He seemed to be constantly fearing that time would be given to him that ought to be given to the work. How gentle, tender, kind, thoughtful in everything!

Aside from other considerations the very thought of the fact that General Armstrong expects Tuskegee to succeed—to serve as a great lever for the elevation of the masses in the far South—will for years to come nerve every one here to do his whole duty. When we have been inclined to grow discouraged by the many difficulties that beset us, it has been the picture of General Armstrong, who knew no discouragement, that has given us strength to go on and conquer. When we have grown selfish and disposed to live for ourselves, the vision of General Armstrong, who it seems never knew aught but to live for others, has come and made

us ashamed of our selfishness; and when we have been inclined to grow indifferent and inactive, the form of General Armstrong, who never seemed to rest day nor night, winter or summer, has come before us and given us new zeal and activity, and thus General Armstrong will always as truly live in Tuskegee as in Hampton, in Alabama as in Virginia.

#### LIVE COALS THAT FELL.

S. C. A.

1839-1893.

BY D. H. R. GOODALE.

'Twas at the fervid nooning of the year  
In slow-paced, late July,  
When he, brave leader in the thickest fight,  
Breathed for a space upon the hilltop's height  
And gazed into the sky.

Silent he gazed, with burning, deep-set eyes,  
Like lonely stars remote,  
As one whose passionate and dauntless heart  
Counts the world's need his own, yet holds apart  
A sorrow none may note.

Leader, yet weary laborer, in whose soul  
All suffering souls had room,  
Stung by their wrongs, their cares his very own,  
Eager to seize each good—for these alone—  
Tollworn at Time's vast loom.

There for one long, sweet hour he pressed the turf,  
He breathed earth's balmy breath;  
The mountain breezes from each secret flower  
Brought him rare odors, keen with hidden power,  
Subtle as solemn death.

Refreshed and strung anew his spirit rose;  
On us those eyes he turned;  
In deeper stream the open converse flowed,  
Till in our kindling hearts there strangely glowed  
The fire in him that burned.

For hotly fell the living, urgent words  
That spoke of work for man,  
Of hopeless, down-thrust lives that blindly wait  
A touch, a hand to turn the bars of fate,  
Hard pressed since life began.

"Give to these hungry, aching hearts," he cried,  
"Race-children, God's and ours,  
Hope of the future, but a fear today,  
A danger and a blot for us who stay  
Their heaven-descended powers."

He told of deeds, of growing good thus sown—  
Love in dark human earth—  
"The freest gift of what we hold most dear  
Makest surest its increase; nor need we fear  
A burial which is birth."

"What do they ask? What is it that they need?"  
What have we best to give?  
Give freedom, give the wisdom of the past;  
Give justice, then, the dearest and the last,  
Those hopes by which we live.

"Hold them to right till sacred right holds them;  
Supply the aim they lack.  
Teach the untaught; serve those too low to serve,  
Too weak to rise; nor let the feeblest swerve,  
The wayward one turn back.

"Be what they must be, own them, lead them on,  
Like children, hand in hand;  
All honest labor grows by that it yields.  
These, too, will reap our heavy harvest fields  
When on our ground they stand."

O love divine! the mystic spark was struck,  
The ardent hope was born,  
While proud ambitions failed and shrank away  
As shadows shrink and hide at break of day,  
Nor dare the glowing morn.

We gave our best, but he, ah! he gave all,  
It was himself he gave;  
Great heart, heroic life, impassioned will,  
He drained the fount the rushing stream to fill,  
And died that he might save.

That throbbing heart is stilled, yet hotly burns  
The fire its ardor spread;  
His work, his work and ours, the years make known.  
To higher mountain tops our friend has flown  
Where sweeter balms are shed.



## The Home.

### SALOME.

BY CAROLINE WILDER PARADISE.

Young, slender Galilean, she,  
So sweet of form, so fair of face,  
Stands for an instant's breathing space  
And looks a moment at the sea.

The wanton gold upon her breast,  
The cymbals clinking in her hands,  
Under the spreading palm she stands;  
A sudden vision bids her rest.

So for a little moment waits,  
Like a bird poised on the wing,  
Like a young panther just aspring,  
A phantom terror at the gates.

The greatest born of woman fell  
At her light, idle, laughing word,  
And somewhere she has vaguely heard  
Of heaven, of hell.

What if in countries yet unsought  
She come upon his face of pain?

And then she dances on again  
And has forgotten what she thought.

An almost indispensable article in traveling, especially if delicate people or young children are in the party, is an alcohol lamp. With this, a small vessel for heating water and a few simple remedies one has the essentials for warding off incipient illnesses. It is impossible, too, on a journey to have one's meals with the same regularity as at home. Sometimes this involves a long fast which, added to fatigue, brings on derangement of the digestive organs. If the appliances are close at hand for serving a cup of hot milk, chocolate, ginger tea or gruel the system may be fortified until a full meal can be obtained. Fruit, if neither green nor overripe, serves an excellent purpose at such times and a raw egg is better still. *Granum*, lacto cereals and similar foods now used so extensively in hospitals are also good. With the alcohol lamp drinking water can be easily boiled, a wise expedient whenever the least doubt is entertained of its purity. It requires judgment when traveling to keep the body sufficiently nourished and at the same time avoid the harmful habit of nibbling at all hours.

No observant woman can pass through city parks and avenues without being impressed by the shameful neglect of little babies on the part of nursemaids who have them in charge. That this neglect is not willful but usually springs from ignorance does not nullify the effect upon the children. A maid may be ever so kind and honest, but if she has no more judgment than to let the rays of the sun fall directly into the face and eyes of the baby as he lies in his perambulator she is unfit for her position. Or perhaps she smothers him when sleeping with a thick veil while she gossips with other nurses, and finding him on awaking in a profuse perspiration will remove all his wraps and place him on the ground to cool off. Of course the mother is partially responsible for such woeful exhibitions of ignorance as these. Before sending forth her precious charge she should satisfy herself that the maid knows the fundamental principles for keeping a baby comfortable while out of doors. It is a pity that fashion decrees that a mother shall not wheel her own baby carriage. She would far better hire

an extra house servant or seamstress in place of an irresponsible nursemaid and assume all personal care of the little ones herself.

Summer's heat is again upon us and enforces appeals in behalf of the unfortunate poor who are doomed to swelter week after week in our large cities. The organized channels of relief, like the Fresh Air Fund of the City Missionary Society and Country Week of the Young Men's Christian Union in Boston and the Tribune Fresh Air Fund in New York, offer the simplest way for helping all such. The advantage of these and similar societies is that small contributions from the many swell a general fund which becomes available for thousands. But gifts to societies need not prevent personal ministry also. A wealthy woman in Orange, N. J., finds the keenest relish in giving a "happy day" to parties of eight each week through the season at her elegant summer residence. The beneficiaries are poor women from the slums of New York and each is permitted to bring a child. If she has none of her own she may borrow of a neighbor. Carriages are sent to the station for these humble guests and everything possible for their comfort is provided. In another community three families of but moderate means unite in a similar effort once a month. We have heard, too, of circles of King's Daughters carrying out the same idea on a small scale. It is not so much a long purse that is needed for these personal forms of service as a willingness to devote the necessary time and thought to the work.

## THE APPEAL OF THE KINDERGARTEN TO COLLEGE WOMEN.

BY LUCY WHELOCK.

"Not what I have, but what I do is my kingdom," says Carlyle's famous Teufelsdröckh. "To each is given a certain inward talent, a certain outward environment of fortune; to each, by wisest combination of these two, a certain maximum of capability. But the hardest problem were ever this: first, to find by study of yourself and of the ground you stand on what your combined inward and outward capability specially is."

All the kingdoms of the earth and the glory of them are open to the young woman of today. She may abdicate her throne, it is true, but the crown is offered her if she will wear it. In choosing one's kingdom it were surely well to seek the broadest, richest and sunniest land and the most fruitful.

In solving the problem of work a necessary condition for the young woman is the consideration of that which appeals to "the eternally womanly" within her. The kingdom which most certainly belongs to woman by the divine right of her constitution is it not

The land of little people,  
Where the happy children play?

Not unimportant among the considerations which are to be weighed in determining a life work is that which concerns the most speedy and natural method of reaching one's maximum of capability. In presenting the claims of the kindergarten Miss Peabody says: "It is the highest interest of all teachers to learn this method because it develops themselves. It not only makes the best mothers, but the most perfectly ac-

complished women. It is entering into the secret of creation and redemption, which is the flower and fruit of human culture."

The kindergarten lays the foundation for all the arts and sciences for life. It opens the eyes of the children to the wonder-working touch of the Almighty in the perpetual process of creation. It offers lessons upon plants and animals, mainly with reference to their ethical value, and yet to be given in such a way as to form the introduction to botany and zoölogy in the school. Number concepts are formed in the kindergarten, always in connection with groups of objects, but yet in such an order as to lead directly to the systematized number work of the school. The kindergartner must be able to choose from many a "child-garden of verse" the poems and songs which make the beginnings of true literature for the child. She brings no primer or spelling-book in her hand, but she slowly leads the way to the eternal court where dwell the great and mighty of the earth, if she has entered that society herself. She must know the stories which belonged to the children of the race in order to know how and what to bring to the children of today.

The four-year-old Tommy or Charlie who is busied with his weaving, his sewing or his intertwining is carrying on in embryo one of the great industries of the race. The true value of the work is secured for him by the wise co-worker and friend who understands the bearings and the issue of this daily work, not only as a means of industrial training but as a powerful factor in the development of the will by which the man, hidden in the child, is to mold the world to himself. That the spontaneous activity of the child shall be so guided as to become the regulated activity of the citizen is the purpose of the manual work of this period. The *doing* becomes valuable as it gives the power and the will to *do*, and so makes the entrance into one's rightful kingdom.

Hegel's Philosophy of Art might not seem, at first thought, a necessary hand-book for the kindergartner. But the direction of the art work of the kindergarten is determined by the historic course of the development of art. The pasting of simple border patterns, the laying of mosaics with tablets and of symmetrical designs with blocks and sticks find their artistic value only when directed by a teacher who understands something of the theory of color, of the laws of design and of the right progression of the work as determined by the evolution of art. The artist and the artisan will again be identified, "the elder days of art" will return, when the minds of children, from the first dawning of the perceptive powers, are filled with a sense of proportion, of harmony, of all that goes to make the beautiful.

Have I indicated the requirements of the kindergarten work sufficiently to show that it calls to its service not those who may not teach in high schools and colleges, who may not take up a literary or scientific pursuit, but those who have the broadest knowledge of science, the deepest appreciation of art, the best literary taste and the soundest judgment, sympathy and intelligence? The college woman who has gleaned from many fields of learning may find in this work for the children a field where all that she has gained will be needed. Whatever has enriched her own life will aid her in cultivat-

ing this garden of childhood, where the world-to-be is planted. The kindergarten training classes are calling for women who have had the advantages of the higher education. The standards are becoming higher as we recognize more and more that the hand which touches the very springs of being should be the most skillful, that to *cultivate* men needs higher wisdom than to *instruct* men.

And what does the kindergarten offer the educated woman? It will be inferred from the brief suggestions made of the scope of the kindergarten that the training for this far-reaching work will open doors on every hand to its students. Froebel's philosophy is a philosophy of life. The gifts and occupations of the kindergarten are the symbols which he places in the hands of the child and the teacher to explain and interpret the world, duty and destiny. "I never knew what life was before," is the repeated testimony of young women who come as disciples of this great apostle of childhood.

In no department of woman's work is there a greater demand for trained, competent workers. The remarkable growth of the kindergarten idea has made it impossible to keep pace with the demand for skillful and wise exponents of Froebel's system. Those who are closely identified with the movement have constant calls for "teachers of unusual excellence," "for some one competent to supervise," or for training teachers. It is impossible at present to meet these calls and must be until the women with treasures of wisdom and rich gifts of heart and mind come over and help us by laying their gifts at the feet of the child.

### A TRAVELING HAMMOCK.

BY REV. J. F. TAINTOR.

A few years ago a pastor and his wife, as a part of their summer vacation, took a drive of perhaps a hundred and forty miles, traveling from twenty to thirty-five miles each day. The drive is still one of their most delightful memories. The only limitation to their pleasure was found in the chief joy of their hearts, a little girl baby. A treasure she was but she would go to sleep, she would get hot and heavy, she would make the mother's arms ache with their precious burden. "What shall we do with the baby?" That was the problem to be solved in order to make a drive truly restful. Inasmuch as it was their privilege to take many shorter drives during the year, when rest was the main purpose, the problem became one of real importance.

The following year the same long drive was repeated, with all the delight of the same baby's presence but with all the freedom of her absence. The problem had been solved. She was not stowed away under the seat, nor tied, papoose fashion, on the back of the buggy. She had been carefully tucked up in a hammock, to sleep and swing and swing and sleep to her heart's content, to be stared at, indeed, as an object of curiosity by every passer, to create many an inquiring smile, but in sweet unconsciousness, a trouble to no one and troubled by none, to breathe in the fresh country air and to grow in health and strength while the mother's arms were unburdened.

If there are any mothers among the readers of this sketch who sometimes fail to

get the rest which a drive ought to give because a sleeping baby wearies their arms, the device may prove of value to them. The apparatus is the simplest possible. First of all a properly painted or carpeted board an inch thick is fitted into the front of the buggy, leaving about an inch space between the board and the buggy box. In the middle of the board a socket about two inches wide is made by nailing on two narrow strips, with a flat piece of iron across the inside so as to prevent any strain on the buggy itself. The board is then fastened in its place by two iron braces, which may be so made as to be entirely out of the way. An upright piece is then fitted into the socket, the top of which should be about on a level with the back of the seat. Across the top, making a letter T, is fastened another strip, to serve as a stretcher for the hammock, into which are driven small nails or hooks commonly used for such a purpose. A hook on the back of the upright and one on the back of the seat, to which the ends of the hammock may be fastened, complete the arrangement. Now swing a good-sized baby hammock, swing the baby in it, with head under cover and close to the protecting arms, and the ride will be as comfortable as if the baby were at home in the cradle. The driver may find a little inconvenience, but none worth mentioning.

As here described the device is adapted to an ordinary piano-box buggy. Possibly a little ingenuity might adapt it to a phaeton, but it is doubtful. When not in use, everything but the fixed board may be removed in a moment and placed under the seat.

Perhaps there are babies that will stay in the hammock when awake. There is at least one that would not. But if only for sleeping it is worth trying by any who drive under such circumstances. In the trip referred to out of twenty-seven hours spent in driving the hammock was occupied for more than twelve. If it were not outgrown, or if there were more babies to use it, the traveling hammock in question would be cherished, not only as the writer's first and final invention but also as the chief luxury of the family drive.

### WHAT ONE COLLEGE GIRL HAS DONE.

She graduated full of fine enthusiasm, which soon crystallized into a determination to join some college settlement and give her life to work among the abjectly poor. Something of the self-sacrifice involved in this course appealed to her nature, and she was sure her highest ambitions would be met in such a career. But the home friends objected. They had lived without her for four long years and could not bear that she should go away again. Her good sense and loving thoughtfulness recognized the claims set forth and she put aside her own plans and began to look about to see what "next thing" she could do.

Possessed of ample means she had no pecuniary needs for which to work, nor did she care to study for a profession, yet she felt she ought to do something for somebody beside those at home. She reasoned that if a college settlement is good in a city why may not work of a kindred nature be

done in a town of 8,000 inhabitants. She mused and consulted with friends. A visit to New York gave her an opportunity to meet Miss Grace Dodge, who furnished her many helpful hints as to the best plan for action and promised to be a reservoir of experience on which she could draw at any time.

As a result of a half-dozen preliminary meetings and our college graduate's plucky enthusiasm a Young Woman's Association is now in active operation. Some discouragements were met at the outset, but the motto adopted, "Not a life, but a noble life," helped over difficulties and on to success. For encouragement it was found that other girls had been wishing they could work in this line, and still others whose duties kept them busy all day were anxious to join the evening classes so soon as they could be organized. The college graduate is president, a girl who is busy with work ten hours a day is secretary, and another graduate is treasurer. The association is unsectarian and self-supporting. Each member pays fifty cents a month, and a membership of ninety-four gives sufficient income to rent two desirable rooms, heat and light them and put magazines and papers on the table. A piano is soon to be furnished by an interested friend. Evening classes in history, elocution and gymnastics, literature and composition fill four evenings of the week. A fifth, when the village churches hold midweek service, there are no classes, while the sixth evening is a social time when some one from outside is invited to give a talk or furnish music or show pictures. Thus every week day evening the rooms are opened, books and good company are provided, and a chance for self-culture is offered. The only question for admission is that of good moral character, no lines of distinction are drawn and thus far the union is as hearty and harmonious as in any Y. W. C. A.

We boast of having a college settlement in our own town, and one college girl is certainly making life purer and sweeter for those with whom she has to do. Her alma mater needs no other advertisement of its high standing than this exhibition of educated ability and Christian culture in her representative. One who has had large experience in working for others said, when asked if a certain enterprise were religious, "I have made up my mind that anything that is good is religious." And we know the influence started by one girl graduate is religious, for

As one lamp lights another nor grows less,  
So nobleness enkindleth nobleness.

H. B. S.

### "SUMMER REST."

My subject pertains to an actual experience, which brought back life and strength, hope and courage to those who were permitted to enjoy it. As with all large enterprises it had a small beginning. The thought of doing this generous labor of love for certain women less favored than themselves originated with one member of a small circle that had been associated in deeds of charity. As these young ladies gathered from time to time, while one of their number read aloud some interesting article, the others sewed for the poor in whom they were interested. But as changes occurred in their ranks the circle was broken



up and their surplus money deposited in a bank.

One of the members suggested that when the money accumulated to \$125 it should be appropriated for self-supporting gentlewomen who need rest for a while in the summer and who can afford to pay but a small sum for board. The conception was a happy one and the different members were enthusiastic in their efforts to increase the sum in hand until it should become available. What cannot a few young ladies do when they set about a noble work for others? These employed their talent of influence to good advantage and gifts poured in from various individuals in New York and Boston.

Six years ago a large house was rented in Woodcliff, N. J., for the purpose intended and was speedily filled with guests who fully appreciated the favor. Last summer the house was purchased together with twenty acres of ground for \$7,500, the terms being \$1,500 cash and the remainder in a mortgage running for seven years. Some of the active members of the association furnished different rooms so that the guests found beside all needed comforts in their private apartment touches of individuality which added attractiveness.

A house prettily furnished and bearing a home-like appearance, a table supplied with substantial and appetizing food, a library well stocked, considering the few years of its existence, a bathroom free to all—these are some of the features within doors. Outside there is a broad and spacious piazza on three sides and a plentiful supply of chairs, rockers and hammocks. A spacious lawn in front extends to the public road and all around the buildings are places of quiet resort. For the small sum of \$3.50 per week one is welcomed as a *gentle-woman* to all the privileges of the place. The association meets the current expenses from the private means of the members, or relies upon gifts from others interested in the same object, but it is the desire of their hearts to secure the removal of the mortgage. God speed the day!

C. H. M.

### GRANDMOTHER'S FENNEL.

BY HELEN W. GROVE.

When I was a tiny bit of a girl  
In the country meeting house,  
Where I was expected to sit as still  
As a little frightened mouse,  
Perhaps I did not relish the feast  
Which the good old parson spread,  
But I did enjoy my grandmother's treat  
Of a fragrant fennel head.

I'm grandmother now, myself, you know,  
But the dainty, blue-eyed girl,  
Who sits by my side in a city church  
With her feathers all in curl,  
Will never know in her Greenaway gown  
Exactly the joy I knew,  
As I tasted the fresh, sweet "meetin' seed,"  
That in grandmother's garden grew.

### ENGLISH DEFINITIONS—SHAKE.

To shake a child means to agitate it violently with a view to inducing greater activity of the moral faculties.

To shake an adult means to get rid of the same by devices contrived for the purpose.

To shake hands doesn't mean anything.

To shake the head implies negation with a man; with a woman it is synonymous with yes.—*Detroit Tribune.*

### RAYMOND'S FACTORY LIFE.

BY ELLEN KNIGHT BRADFORD.

It is a question what to do with a city boy in the long summer vacations unless he has grandpa's farm, or some equally attractive place in the country, to which he may flee and work off some of his pent-up energy. This question came up before the Bradbury family when Raymond's school closed for the summer, and no one was more anxious concerning the matter than Raymond himself. His parents were New England people originally and therefore believed in some regular work for boys, and girls as well, though they did not forget the old saying that "all work and no play makes Jack a dull boy."

One evening as Mrs. Bradbury was reading the paper she called Raymond to her side and pointed out an advertisement which read: "WANTED—A boy in the office of the Eagle Safety Company."

"That's it, mamma," said Raymond. "May Hannah call me in the morning? I want to go and see about it early; there'll be lots of fellows after it."

Accordingly Raymond appeared at the breakfast table with a fresh look as to his linen and an extra shine on his boots, and as soon as the meal was over he started for Crabbe Street. He was not greatly surprised to find a long line of boys ahead of him, and all he could do was to take his place at the end and wait his turn. The office boy was chosen, however, before his turn came, but as he appeared at the desk it was announced that a boy would be wanted at the factory also, whither Raymond hurried with eager feet to see what could be done there.

The result of this interview was that he came home engaged to appear at the factory at seven the next morning to work at polishing safety wheels till six at night, for the sum of three dollars per week. Raymond had never done a day's manual work in his life, and the salary offered was not a very tempting offer to a boy who must work about ten hours a day and who had a good home where many boys would have been content to spend the hours not devoted to street life in idleness. So Mrs. Bradbury recognized in his decision some qualities of character which stirred her motherly pride, and both parents decided that Raymond might take the place for a time, agreeing with each other that later in the season he should have a trip to the country, which they would reserve for a surprise. Mrs. Bradbury knew that her young workman must have nourishing food, and, as she did not wish him to eat his breakfast alone, she arose an hour earlier than usual in order to prepare with her own hands his noon lunch and join him in his early breakfast.

As anxiously as many a younger woman has watched for her lover did Mrs. Bradbury wait for her boy's return that evening. She knew he had not understood all that he had accepted in taking the situation and she longed to see how he would stand the test. At last his cheerful face greeted her and his ever ready kiss was on her cheek.

"Well, my dear, how does work go?" said she.

"O, the work is all right, but the men swear dreadfully, and what do you think?

When they are through work they bring in some pails of water and two or three wash together in one pail and all use the same soap and towel. Mr. Downs, though, the superintendent, motioned me to a bright tin basin, which he told me afterwards I might keep for my own use. I think he saw I didn't know what to do about the pails, and I dried my hands on my handkerchief."

Mrs. Bradbury herself had not thought of all the possible details of her boy's surroundings in his new life, but she was not going to be less brave than he, so the next morning she started him off with a towel and a box holding a cake of soap, taking care that nothing should be so fine as to excite remark and thus cause trouble. She gave in addition this one word of caution: "Be careful, my son, not to be influenced by those rough men, but try and influence them in a better way."

"Why, mamma," said he, almost indignantly, "what do you take me for? Don't you suppose I have any character?"

The next Sunday morning Raymond said, "Now I must be sure and start early for the Y. M. C. A. meeting, for 'Legs' promised to meet me there at just four o'clock."

"Who?" asked his mother in surprise.

"Why, 'Legs'—that's what they call him. He's a boy at the factory and he has promised to go if I'll go in with him."

So the rest of June and the month of July wore away—part of that terrible summer of 1892—and Raymond's parents felt that the work and excessive heat were wearing upon him and decided that he must stop. Accordingly, one Saturday, they told him that on the following Monday he must give a week's notice to his employer.

On Monday, as he and his mother were taking their early breakfast together, he surprised her by saying, "Mamma, I wish when I go down on Saturday I might take a cake, one of your nice chocolate cakes, and treat the men. They've always been kind to me, and they don't even swear much when I can hear, and I'd like to do something for them."

"Yes, my boy, you certainly may," said Mrs. Bradbury. "How many are there?"

"Just thirty," replied Raymond.

"I think you will need two cakes, my boy," said his mother, smiling, "but you shall have them."

Saturday morning came, and while Raymond was eating his breakfast he watched his mother pack the cakes in a long paper box, which held the two nicely, side by side.

"Now," said Mrs. Bradbury, "I'll just slip these cakes on some of those thin wooden picnic plates, and I'll cut the pieces so that they'll all be alike and put in a kitchen knife for you to separate them, and then you can throw everything away except the knife, which you may put in your lunch box."

"O, mamma," said Raymond, "please put them on some pretty china plates, and put in a white-handled knife for them to help themselves with. Those men don't often see anything pretty, and it would please them so much."

"But you'll have to be so careful of them, Raymond, and all will have to be brought back."

"O, if you'll only let me, mamma, I won't let anything happen to them, indeed I

won't, and I'm willing to bring them back."

Not at all displeased at the request, the handsome cakes were slid on two choice china plates, a dinner knife was laid in the box and each cake was covered with a delicate Japanese napkin, the mother happy to contribute even "more than he could ask" to his pleasure.

When Raymond returned at night with china intact he reported to his mother that the men said they never tasted anything so good in all their lives, and that when they were through they had what they called an "experience meeting," and sang gospel hymns until the noon hour was over.

So the few weeks at the factory were productive of some good. They gave the boy industrious habits. He learned something, for he said when through that he could and had made an entire wheel, as he was fond of mechanics and had often taken a hand as a substitute. And who can measure the possible effect upon "Legs," or the daily influence of a boy in his teens before whom hardened men did not swear easily and who chose the singing of Gospel Hymns as the most acceptable form of entertainment which they could offer at their separation from him?

#### FROM THE LAND OF THE VIKINGS.

There is a strange craft now plying its way across the Atlantic which will excite fully as much interest at the World's Fair, if fortunate enough to reach Chicago, as the models of the Spanish caravels. This is a Norwegian vessel called the Viking and is said to be an exact reproduction of the one used by Leif Ericson when he cruised along the coast of Labrador and Northern New England in the year 1000. Naturally the Scandinavians are a little jealous of the glory given to Columbus, believing that their own hardy ancestors were the true discoverers of America, a belief which Boston honors by placing a statue of young Leif at the end of Commonwealth Avenue. The skeleton of the ancient ship was unearthed in Sandefjord about thirteen years ago and is one of the treasures in the University of Norway. Some deviation from the original construction was necessary in order to make the transatlantic voyage, but on reaching Chicago the vessel will again take on the form of the primitive cruiser. The Viking has no deck, the bottom being just like a rowboat. In the stern is a throne which in the time of the Vikings was used by the chiefs.

#### A FAST AGE.

A week ago Monday was an exciting day for people living along the shore on Cape Ann. At Rockport the schools were closed and a general holiday was declared for the purpose of seeing the famous new cruiser in Uncle Sam's navy, the New York, make her trial trip from Gloucester to Cape Porpoise and return. It was a magnificent spectacle as she plowed the waves at the rate of a trifle over twenty-one knots an hour, a speed which excels any war vessel in the world. Her nearest rivals are the Blake and Blenheim of the British navy, but neither of these has been able to sustain the speed of the New York for any length of time. Notwithstanding the rapidity of her motion it was comparatively smooth sailing,

people being able to write on board with perfect ease. This is the last vessel launched from the shipyard of the Cramps in Philadelphia and the firm will probably receive about \$200,000 from the Government as a premium for the vessel's extra speed. Another astonishing rate of speed was shown on land only the week before by engine No. 999 on the New York Central Railroad. Between Rochester and Buffalo a mile was made in thirty-two seconds and one passenger declared it was the best toboggan slide he ever had. The telegraph poles were passed so rapidly that they resembled the teeth of a comb.

#### WHO DESERVED THE WHIPPING?

In one of the current magazines Mrs. Henry Ward Beecher cites an actual case of a father's interference with the mother's government of their child and shows its pernicious effect upon their offspring. When parents seriously differ on these matters there should be some compromise among themselves whereby unity may be preserved in the presence of the children. The dialogue quoted has its counterpart in too many homes:

"Mamma, please give me another piece of pie?"

"No, darling, one piece is enough."

"Half a piece—please, mamma?"

"No, Freddie, no more!"

"Just a very little piece, mamma, dear?"

"No, Freddie, no!"

"Do give the child a piece," says the husband. "I'll risk its hurting him."

And the mother gave it! What else could she do?

"Mamma, may I go out to play?"

"Its very chilly and you have a cold. I do not think it is best."

"Bundle me up warm, mamma, and I won't take any cold."

"I fear you will. You must play indoors today."

"Just a little while—please, mamma?"

"No, Freddie, you must not go out today."

"Do let the child go. What a girl you are making of him. Women never were fitted to bring up boys. Dress him warm and let him go. It will do him good."

And Freddie went out!

"May I have my blocks in the parlor, mamma?"

"No, Willie, make your block house in the dining-room. Miss L. is an invalid and I want the parlor very quiet."

"I will be very quiet."

"You will intend to be, but you cannot help making some noise, and as Miss L. very rarely goes anywhere I fear she will be very tired at best—so be a good little boy and play in the dining-room this afternoon."

"I won't make a bit of noise or tire her one speck."

"You must play in the dining-room, Willie, and not say any more about it."

"Nonsense! It will do her good to see a happy little face, and give her something beside her own pains and aches to think of. Let him bring his blocks into the parlor."

And he brought them in!

"What a torment that boy has got to be!" says the father, later on. "It's tease, tease, tease, from morning till night. It's enough to wear out the patience of Job! If you won't whip him, I will."

And he whipped him!

Query: Who ought to have been whipped?

#### SIGHTLESS YET SEEING.

On the wings of the fragrant May air was wafted, on a Sunday afternoon, this touching and simple dialogue between an old man and a little boy walking together in the Public Garden of Boston:

The trees were in their spring dresses of soft greens and the flower beds were bright with tulips and pansies.

"Grandpa, see! What is over there?" the boy asked. His voice was clear and sweet. He pulled at the old man's hand.

"Why, over there is a great round bed of tulips, Leon, and down among the tulips the pansies are growing thick."

"What is it smells so sweet? It is there." The little boy pointed.

"There is a small bed of hyacinths over there. They are all colors, purple and white and pink."

"And here? What is on this side, right by us?"

"Right by us and over your head is a cherry tree covered with buds and a few blossoms. The blossoms that are out are quite double, like little roses. One more warm day and the tree will be white."

The child looked up.

"O, it is so lovely! I think I can see it just as plain as anything. Don't laugh, grandpa, I can see it!"

"I did not laugh, my boy. Did you think I would laugh at you?"

"Well, of course it is silly, for I see only dark, really, but sometimes I pretend I can see through the dark, you know."

The child heard a step and turned his head and smiled toward the passer-by. It was a dear little face. His eyes were dark and soft and beautiful. They were eyes that would always look through the dark at all lovely objects.—*Boston Transcript*.

## Nervousness.

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## CONVERSATION CORNER

**N**EWSPAPERS are very common things, but do we know why they are called so? That is what a gentleman writes to ask. Of course we know! A newspaper is so called because it contains the news, and news is—is—why, it is something new! I remember, now that I think of it, seeing another explanation

when I was a boy—I could doubtless find it in some old scrap-book if I had time—viz., that papers in ancient times had this heading—W—[E]—to show that they got their intelligence from the four quarters of the earth, thus giving the name of newspaper. I have found this repeated in a modern cyclopedia, curiously enough with the *E* and the *W* transposed—but I do not think any map or compass ever represented east on the left. (Probably some of our honorary members were present in the "old red schoolhouse" when the "master" asked a boy in the "primary geography" class, "Now, John, you face the north, the east is at your right hand and the west at your left—what is behind you?" and John gravely replied, "My coat tails, sir!")

But that must be a mere fancy, for there were no newspapers until about 1650, while the word *news* was in use long before that time. One of Solomon's Proverbs, as you know, speaks of "good news from a far country." Our Authorized Version was published in 1611 and the same word was in the versions of the previous century. It is often used also by Shakespeare who died before a newspaper was ever dreamed of. So much for that N. E. W. S. absurdity, which nevertheless you will no doubt see over and over again, before you are as old as the *M*-man—whose pitiable picture crept into the Corner, after last week. (*What shall we do with that foreman?*)

Our next letter has NEWS for its heading, like the traditional newspaper!

NEWPORT NEWS, VA.

*Dear Mr. Martin:* I wonder if you came to Old Point Comfort to the naval review. If you got as far as Old Virginia I shall be sorry not to have met you. Our White Squadron was a grand sight to see, as the ships of all nations passed the fort on their way out. I feel proud of our navy. The caravels were queer looking craft. How Columbus ever reached America in such small, clumsy things I do not see! If you ever come to our State don't forget to visit Fortress Monroe and the historic James.

G. C. H.

Yes, I "got as far as Old Virginia," visited Fortress Monroe and sailed up the "historic James"—but it was at the time when its history was being made. Do not misunderstand me now—I do not mean at the time of the settlement of Jamestown but in connection with another important settlement of national matters about thirty years ago. One thing was settled in Hampton Roads when the ironclad Monitor defeated the Merrimac—please give the date—that the warships of the world must be built of iron, not of wood. Cornerers who have any old soldiers in their families might question them a little about Old Point Comfort and Fortress Monroe and Newport News.

Do you ask for the origin of that name—*Newport News*? I looked a long while today for it till at last a lady librarian told

me just where to find the explanation. The Virginia colony of 1607 came in a fleet of three vessels, like the discoverers in 1492, and their captain was Christopher Newport (not Columbus). (With him on the "governing council" was the famous Capt. John Smith, also *John Martin*—you need not ask how he was related to me, for I do not know.) Later Sir William Newce came to Virginia and the important place at the mouth of the James was named for the two men. It is news to learn that it was not really News at all, but Newport-Newce.

Now that we have drifted into naval news I must ask you to put down in your log-book the remarkable run just made by the *Campania*, the new and immense steamship of the Cunard Line—5.17.42 (days, hours and minutes) from Sandy Hook to Queens-town. This is not to compare records with rival lines, but to show the constant progress in the science of navigation. It is but a few years since ten days was considered a quick Atlantic passage. While I write the new Government cruiser *New York* is in our harbor waiting for the notable trial trip from Cape Ann to Cape Porpoise, the result of which you will know before you read this. She is to receive, you remember, a premium of \$50,000 for every quarter knot of speed in excess of twenty knots per hour. It is expected that she will make twenty-one knots. I hope Niran P., our Kennebunk member, was on the watch to see her "grand circular sweep" of twelve miles off Cape Porpoise in starting on the return trip. (21.09 was the result; amount of premium?)

Now for a boy's nautical question:

SOUTH FRAMINGHAM, MASS.

*Dear Mr. Martin:* When steamships go out to sea do they use salt water for their engines or do they have to carry enough [fresh] water for the whole trip?

Yours respectfully, HENRY W.

A sea captain, known to us in the Corner as "Old Salt," gives a jolly answer:

*My Dear Mr. Martin:* I should say to that inquiring boy that steamships use steam for their engines, fresh water for their passengers and whatever water—salt, brackish or fresh—that they happen to be in for their boilers. But I am not quite sure about all that in these days of improvements and inventions; indeed, I should not be over astonished to hear that Atlantic steamers were run by trolley!

A fuller reply comes from a naval officer in command of the school ship *Saratoga*, just off with its boy sailors on a European cruise:

DELAWARE BREAKWATER.

*My Dear Mr. Martin:* A steamer's boilers are filled with fresh water if convenient before leaving port, but at sea when more is required salt water must be used. Salt water can be used as well as fresh, except that in the former case a hard scale composed of salts of lime is deposited on the inside of the boiler which can only be removed with difficulty and by the use of tools adapted to the purpose. If this scale were allowed to collect to any considerable thickness it would injure the boiler and decrease its efficiency. The steam from the boiler passes to the cylinder, where it does its work and then goes to the condenser, whence it returns to the boiler in the form of water and is used over again. If there were no loss of steam the water first put in the boilers would last indefinitely; as there is a constant loss of a small amount the water is gradually reduced, and when too low for safety must be replenished with sea water, of which there is an unfailing supply.

Yours very truly, E. T. S.

*Proof:* "Add five brevier lines."—*D. F.* Good that I have just met sixty-nine boys and girls from New Bedford High School making the tour of the State House; wonder if there were any Cornerers among them?

MR. MARTIN.

## It is only necessary

to give your address (and name this publication) to test the value of this incomparable beverage, and see that COCOA and CHOCOLATE bear no more relationship to each other than

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BE SURE AND GET THE GENUINE

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Will relieve constipation, which is the root of nine tenths of all diseases.

## The Sunday School.

LESSON FOR JUNE 11. Eccl. 12: 1-7, 13, 14.

### THE CREATOR REMEMBERED.

BY REV. A. E. DUNNING, D.D.

Wisdom is most acceptable from the lips of those who have always loved and obeyed her voice. John, the beloved disciple of our Lord, after a long life of holy love and service, wrote to young men this message: "Love not the world, neither the things that are in the world . . . for all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." Ecclesiastes, after showing us the processes of his life of sin and shame and disappointment in achieving the highest successes he sought, and discovering that none of them could satisfy the craving of the soul made in the image of God, gives in different language the same message as John: "This is the end of the matter; all hath been heard: fear God and keep His commandments; for this is the whole duty of man." But to one this sum of the truth was sweet and wholesome because it had been learned by living it, and because it meant that his life was approved by the Highest. To the other it was sad and bitter because it was the condemnation pronounced on his life by the Highest. So the Bible brings to us the two opposite experiences by which the one only conclusion is reached. Will the young man of today learn that conclusion with the joyful enlargement of his life toward God, or will he learn it by seeing his life at last wither and shrivel, a wasted, useless thing? We can learn the sum of truth in the right way, as our lesson for today tells us, by having:

1. *The sense of God in youth* [v. 1]. The temptations are strong in youth to lead him to ignore the sense of God or, if he has realized it, to let it pass away. Pleasures abound, with power to enjoy them. If ambition is strong, it calls for all one's time and strength. How can one keep the sense of God? By holding conscience sensitive to His call, by daily prayer and meditation on His Word, by association with those who obey Him, by regular attendance on public worship, by daily consecrating one's self and possessions to His service.

How can one lose the sense of God? Very easily. Simply by not prizing it more than all other things. Today it is an extra hard lesson which demands the time set apart for prayer and keeping fresh the love of God. Tomorrow it is an excursion or a party. That takes one from the prayer meeting, just for once. Sunday comes and it is a beautiful day. Some friends are going to take a long bicycle ride. All the other days of the week are occupied with study or work. One's health demands recreation. Public worship and the Sunday school are abandoned. By and by the young man becomes identified with associations plainly inconsistent with the habit of living with the sense of God. He will not be a hypocrite. He cannot abandon his pleasures. He has lost the one treasure which gives lasting value to life, but he hardly knows that it has gone.

2. *The sense of God in the prime of life.* "Or ever the evil days come, and the years draw nigh when thou shalt say, I have no pleasure in them." John the apostle would never have described middle life in such language as that. To no one who has the sense of God does it look like that. One who had more than completed his half-century in faithful service to God said to me not long ago with beaming face, "Life grows better every year." This dark picture of evil days over which deeper shadows are coming while pleasure warns of her departure is the idea of middle life to the

man who has lost his sense of God. He may have gained that sense of God in youth. Sometimes pleasure, sometimes drunkenness, sometimes care and sometimes trouble [Luke 21: 34] have crowded it out. The world is in his heart, and there is no room left for God. And when the years draw nigh which constantly re-echo the solemn warning, "The world passeth away and the lust thereof," gloomy indeed is the life which feels that the passing away of the world leaves only an empty void.

So this gives new urgency to the counsel, "Remember now thy Creator in the days of thy youth"; for few who do not then remember Him ever get the sense of God in after years. The springtime is already vanishing; and though July and August will be months of glorious growth, for most things not planted till after this month of June there will be but scant harvest, if any at all. Youth is the golden time to gain life's one supreme treasure, the sense of God.

3. *The sense of God in old age* [vs. 2-5]. Only a misanthropic soul could draw this dismal picture of old age. Yet how true it is! When the hands tremble and the legs totter under the body's weight, and the teeth cease to serve because they are few, and the eyes have grown dim, and intercourse with others stops, and the noise of business and of joy which once absorbed life's energies falls more and more faintly on deaf ears; when the heart has grown tired and is frightened at nothing, and the thin hair is blanched and every trifle crushes and desire has passed away, death stealing every sense before the body is quite ready for the grave. I shall not enlarge on this famous description. It is too familiar. But I will set over against it the words of another old man who had from his youth kept the sense of God till it had filled his life:

Though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. . . . For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved His appearing.

4. *The sense of God in death* [vs. 6, 7]. At last the thread of life snaps asunder, the life blood flows out, the breast heaves no more, "the wheel broken at the cistern" has made its last revolution. What then remains for him who has lost the sense of God or who never had it? Nothing, absolutely nothing. Yes, one thing, awful to contemplate, remains. The record of the life on earth that is ended, and its effect on the world in which it has been lived and on the lives it has touched remains. And the judgment of God, who has been banished from it, remains to be pronounced, for while the body crumbles back to dust the spirit goes back to God from whom it came, back to His judgment seat to give account of its deeds and to hear its doom. What a contrast to him who can say at the last, "Lord Jesus, receive my spirit."

5. We come then, at last, to the one great lesson of Ecclesiastes, the same lesson gained through sin and loss which David and Paul and John and the saints of all time have wrought out in triumph and recorded in glory, that the sense of God's presence, through the whole of life, crowns that life, stamps it forever with the image in which it was created and gives it immortal value. "Fear God and keep His commandments; for this is the whole of man," but an infinitely nobler being put the same truth in far nobler words when He said, "If a man love Me, he will keep My

word: and My Father will love him, and we will come unto him and make our abode with him."

### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

A very familiar illustration will serve best for this lesson. Tell the story of a boy whose father gave him a beautiful house in which to live. Speak of the fine colored windows which let in the light and allowed the little boy to see the many wonderful things in the outside world, and refer to the fringed curtains which could be let down at night. Describe the entrances to the house. Show how the boy could open two side doors when he wished to hear sweet music or the song of birds. The wonderful front door, with rows of white servants standing inside, was to let in the food, and the servants helped to prepare it for the boy's use. There were ten other servants ready to do the boy's bidding. They could work at anything—writing or drawing or wood-carving, or whatever their master directed. Then there were two strong helpers able to carry the child wherever he wished to go. They could run, or walk, or march, or jump, as was desired. Inside the house was a wonderful system of pipes carrying around and around what was necessary to keep the boy alive, just as we must have water in our houses and water pipes to bring it to us. Tiny threads or cords were placed all through the house which would carry messages like telegraph wires. Everything was planned most perfectly in the house and everything worked just right.

Wouldn't you suppose the boy would be grateful to the father who gave him so much? Don't you think he would take good care of every part of the house? Do you think he would use the windows and doors and his servants in the right way to please his father?

Let the children guess what the house is. Let them tell the different parts mentioned, and the right use for eyes and ears and hands and feet. All these are given us that we may see and hear and know as much of God as possible. Our eyes help us to know Him when we look at what He has made or read from His word. Our ears help us to know of Him when we listen to hymns of praise or the words of life.

When a house is very old it becomes unsafe; the windows and doors may be closed and all the arrangements inside are useless. There will come a time when this house in which we now live will become old and weak. Our eyes may grow dim, our hands not able to work any more, and the mind, which controls all the nerves and sends messages to every part of the body, will not think as well. Can one serve God as well then? The wise man wrote, "Remember now thy Creator in the days of thy youth." If God gives you all your powers don't you think you ought to remember Him while you are able to use them in His service?

### THE CHURCH PRAYER MEETING.

Topic, June 4-10. Children and the Church. 1 Sam. 1: 26-28; 2: 18, 26; Luke 2: 41-49; 2 Tim. 1: 3-7. (See prayer meeting editorial.)

### Y. P. S. O. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, June 11-17. Our Young Lives for Christ. Eccl. 12: 1; 2 Tim. 3: 15; 1 Tim. 4: 12.

If it be conceded, as it surely ought to be, that the Christian life is the only life to live, then it follows as a matter of course that it cannot be begun too soon. One may hesitate about choosing this or that profession, he may be cautious about committing himself to this or that theory, he may proceed slowly in vari-



ons practical matters, but the wise man is he who remembers his Creator in the days of his youth. Simply regarding our own interests the argument is conclusive. Christian living is an art. To begin to master it requires long years. In Christ's school there are no post-graduates. The longest life is far too short to complete the curriculum. Why then lose any time at the outset? You never hear any one bemoaning the fact that he began to serve Christ too young. On the other hand, multitudes regret bitterly their tardiness in entering upon it. It is hard, too, for one who has cherished thoughts and done deeds utterly foreign to Christianity to readjust himself to a different atmosphere, a different style of life. Far easier is it to begin in one's youth, and fortunate are those who from their cradles have been nurtured in the admonition of the Lord. A godly ancestry is one of God's choicest gifts to a human soul. There is such a thing as transmitted piety. Christianity needs no other recommendation to many a boy or girl than the fact that his father and mother loved it and lived by it. As the child grows older he or she may properly examine the claims of Christianity on other grounds, but as far as practical, everyday life goes the child of Christian parents would better from the start adopt and practice their religion until he can get a better one.

For the world's sake we ought to begin our service of Christ early, for great as have been the triumphs of our religion millions of persons are living to whom the first syllable of the old, old story has never been lisped. There are multitudes in nominally Christian lands over whom the gospel has no influence. Numerous lines of service are all too inadequately manned. The call is for re-enforcements. If the youth of the land will only wheel into line, as they did centuries ago when the Children's Crusade rallied the flower of Europe, what may not be accomplished? Just the qualities for which youth is conspicuous—daring, ardor, hopefulness—are needed today to win the world to Christ. Thank God that so many boys and girls, young men and young women are already enlisted. Such a demonstration as they made in New York last summer goes far toward correcting the impression cherished here and there that religion appeals principally to the old, the decrepit and the unfortunate.

But it is chiefly out of regard for Christ Himself that we should yield our young, fresh, strong lives to Him. Is it fair or manly to offer Him the remnants and the fragments of our days, to run through all that the world has to offer and toss it aside like a sucked orange, and then go to Christ because we have nowhere else to go? Such a course is hardly respectable. Christ deserves better of us than that. Our best strength, our strongest ambitions, our most abounding and joyous activity—these are what Christ wants, and to give Him anything less is as discourteous to Him as it is disastrous to ourselves.

*Parallel verses:* 1 Sam. 3: 10; Ps. 148: 12, 13; Prov. 20: 11; Eccl. 4: 13; Isa. 9: 6; 54: 13; 63: 8, 16; Matt. 5: 9, 43-45; 23: 37; Mark 9: 36, 37; 10: 13-16; Rom. 8: 14-17, 20, 21; Eph. 5: 1, 8-10; 1 Thess. 5: 4-6; 1 John 3: 10; 4: 4; 3 John 4.

## PROGRESS OF THE KINGDOM.

### OUR OWN WORK AND WORKERS.

In addition to the reparation made by the Turkish Government to the American missionaries at Marsovan, mentioned in our issue of May 18, word has come from the Department of State, Washington, that another important concession has been granted by the Turkish authorities. As previously stated an official permit exempting the girls' school when rebuilt from taxation has been issued, and now Mr. Thompson reports that a second firman is to be given, as soon as the necessary formulas

have been arranged, guaranteeing to the Anatolia College at Marsovan protection and exemption from taxation—matters of vital importance to any school in the Ottoman Empire. This firman is one which the college has for many years endeavored to procure but without success, and its issue is due to the influence brought to bear by the representative of our Government at Constantinople. We cannot too heartily commend the marked interest which Secretary Gresham has shown in behalf of our missionaries. In his communication to Dr. Judson Smith he writes the following friendly words: "The department feels that it has reason to congratulate you upon this very satisfactory termination of the incident which so lately threatened, in addition to the loss suffered by the burning of the girls' school, serious harm to the American missionaries at Marsovan, their property and the cause of Christianity in that particular quarter of Turkey." He closes by saying he doubts not upon the assurance of the pledges made by the Turkish Government all further trouble will disappear.

At a special meeting of the A. C. and E. S., held May 19, important steps were taken toward effecting the consolidation with the N. W. E. C., that society having already formally expressed its desire for the union. It was voted to unite the two organizations into one corporate body under the name of the American Education Society. Necessary changes were made in the constitution and by-laws of the A. C. and E. S. enlarging its powers in order to admit the other society. It was voted to elect all present corporate members of each organization as life members of the American Education Society and to elect all present honorary members of the A. C. and E. S., and life members of the N. W. E. C. as honorary members of the new society. In July the two bodies will meet together, form a new administration and complete the necessary legal steps.

The American Board has definitely decided to transfer its East Central African Mission from the coast to the interior of Gazaland, forming a central station at Mount Selinda, where a large grant of land has been made by the British South Africa Company. The pioneer party sent out to explore the region reports that it is not as thickly populated as was supposed, owing to the tyranny of the king, but it is believed that under a new régime there will undoubtedly be a return of population and a mission established now will influence and mold the incoming people. The natives are said to be very interesting, in many ways surpassing the Zulus in intelligence. The missionary party for Gazaland includes workers from the East Central African and Zulu missions, four missionaries with their families and four native Zulu preachers. They expect to leave Natal about the last of June and be established in their new quarters by September.

In the annual report of the Marathi Mission the principal of the mission high school at Ahmednagar, Rev. J. Smith, says that the two educational problems with which he has to cope are how to get the Christian pupils to take an interest in their Hindu and Mohammedan fellow-students and how to encourage independence and self-respect among these Christian young men. Some discouraging phases of Indian character and training are thus revealed. It is almost impossible for us to conceive the utter want of sympathy that exists between the different classes in that country. People who live next door are utter foreigners to each other. The Christian community forms practically a new caste added to India's already discordant elements. The people are apathetic as respects the interests of others, and selfishness is the greatest of India's 330,000,000 gods. It is amazing, too,

how far dependence and servility can possess a human being. No man thinks of doing anything himself that he can get another to do for him. He would rather starve on a penny he has begged than live comfortably on a pound that he has earned. It is often difficult to reap the fruits of Christian teaching in such soil.

### THE WORLD AROUND.

It would seem that the evangelical movement in the Roman Catholic Church must be making great progress when a Catholic priest permits a pastor connected with the Evangelical Alliance to deliver a lecture in his church on Jesus Christ and France, and expresses his satisfaction in having a Protestant minister preach in his pulpit. Such an event occurred recently in Paris and the lecture was well received and applauded. Many of the Jansenists, to whom this liberal priest belongs, desire to form a league to bring France to Jesus Christ irrespective of church denomination.

From Madagascar comes the good news of the opening of the New Girls' Central School of the London Missionary Society in Antananarivo. When a princess the queen was at one time a scholar in the old school, so it was fitting that she should do them the honor of opening the new one. The procession of 200 girls in their white dresses decorated with flowers, their faces radiant with pleasure, was a pretty sight as they went out to meet their queen and accompany her and the court to the new building. Toward the close of the exercises Her Majesty, who rarely speaks in public, addressed a few words to the missionaries and pupils. She thanked the former for what they have done for Madagascar, and hoped that they would feel they had not left their native land in vain. Then turning to the girls she begged them to be diligent and, above all, to love the Lord Jesus Christ. Well may the missionaries and all her subjects rejoice that Madagascar has such a ruler!

## ESSENTIALS OF SALVATION.

There are four things to which the inquirer must be led if his salvation shall be complete. The first is the renunciation of every known sin. Never speak one word of peace to an inquirer until you are sure he is willing to give up every known sin. The second is the consecration of the neutral things and the good things to God. He must be willing to put at the disposal of God his time, money, influence, ambitions, pleasures, friends, etc. In the third place he must see that he must depend entirely upon Christ for the cleansing of his heart and his preservation in the path of life. In the fourth place he must be willing openly to confess Christ as his Master. Never call the work done with any inquirer until these four things have been accomplished.—*Rev. B. Fay Mills, in Golden Rule.*

## THE PARLIAMENT OF RELIGIONS.

The faith of the Christ cannot suffer any eclipse in the presence of any or all of the great historic faiths of the world. The comparisons and the contrasts between the gospel of the once crucified but now exalted Jesus and the other "gospels" that proffer their healing balms for humanity, which such a parliament will present and accentuate amid the world's civilization at the close of this nineteenth century of the Christian era, must, I am fully confident, draw world-wide attention to the song of the heavenly hosts on the plains of Bethlehem. May the religious congresses and whole Columbian Exposition be signally helpful in leading the peoples and nations of both hemispheres to believe in the one Mediator, the Saviour of sinners, and in all their relations to crown Him who sits on the throne of thrones.—*Rev. James Kerr, Glasgow.*

## Literature.

## BOOK REVIEWS.

## THE AGE AND THE CHURCH.

Rev. J. H. W. Stuckenberg, D. D., of Berlin, is known widely by the extent and fidelity of his Christian work in that city, and foreign visitors owe him especial gratitude for his earnestness in promoting their welfare. This volume is from his pen. It is a study of the age, the church, and the adaptation of the latter to the former. The author occupies a position which enables him to judge the facts more intelligently than most men can, especially so far as concerns the continent of Europe, and he also is well acquainted with Great Britain and the United States. We do not agree with some of his conclusions, but his book is deserving of thoughtful reading, is very suggestive and ought to stimulate Christians everywhere to greater and more practical service.

His study of the age is comprehensive and candid. He points out the influence of the several anti-religious or non-religious factors of our times, the awakening of consciousness, the extension of popular education, the increase of the power of the press, the development of scientific and mechanical discoveries, the internationalism of thought, the growth of the love of popularity, the rise of the critical spirit, the sway of materialism, the demand for realism, etc. He suggests the hindrances which theology and religion are compelled to encounter and shows that spiritual transformations are going on. He points out the strength and the weakness of the modern church, compares Roman Catholicism with Protestantism, advocates a union of Christians which, without abolishing denominations, might minimize their disadvantages and facilitate co-operative service, and asserts that in important particulars the church is far from the divine ideal. The church must study to illustrate Christian realism and put more emphasis upon personality in aim and method.

The author's portrayal of the power, shrewdness, persistence and prospects of the Roman Catholic Church is one of the most striking features of his volume. He anticipates an unusual development of Ultramontanism in the United States, and points out the power of the Papacy due to its apparently unbroken front in comparison with the divisions of Protestants. If he knew the United States as well as he does Europe, we think he would take a somewhat different view. He would appreciate more accurately both the divisions which not only exist among Roman Catholics here, but also and only recently have shaken that body to its foundations here, and he would attach less significance to the differences among Protestants as a popular argument against Romanism. Nevertheless, his words of warning will do no harm. His chapter on The Church and Socialism, although it contains no new suggestions, is full of value, and his forecast of the future is cautious and stimulating. Another study of the age is added to the volume as an appendix. The book deserves and will find attentive and grateful readers.

## OTHER RELIGIOUS BOOKS.

An excellent volume of the series known as The Expositor's Bible is *Ezra, Nehemiah*

and *Esther* [A. C. Armstrong & Son. \$1.50], by Prof. W. F. Adeney, of New College, in London. It is as interesting as a good novel and also is a scholarly and practical exposition of the three Biblical books included. The author is progressive but not radical in his acceptance of the results suggested by the higher criticism, and the book will commend itself to discriminating students. It goes into details fully while making the main outlines of history perfectly clear. The author's sense of proportion is admirably exhibited. The volume is especially to be commended for its character sketches, which are written vividly and seem faithful to the life in an unusual degree. The exposition of the book of *Esther* is in the form of a series of such sketches or pictures. We have commended this series repeatedly and this volume is one of the best.

*Survivals in Christianity* [Macmillan & Co. \$1.50], by Rev. C. J. Wood, embodies a course of lectures before the Episcopal Theological School in Cambridge, Mass., in 1892. They are studies in the theology of the divine immanence, and they proceed upon the theory that in Christian theology survive some incongruous and alien elements derived from the various folk-faiths of the ancient world. These survivals have hindered the development of Christian truth in respect to various doctrines, notably the Idea of God, the Church, the Forgiveness of Sins, the Resurrection, and Eternal Life, which are the subjects of these lectures. It is the author's aim to explain how the influence of such survivals is to be counteracted, but his lectures, although learned and in a degree lucid, somehow are greatly lacking in interest.—*Joys Beyond the Threshold* [Roberts Bros. \$1.25], by Louis Figuier, is a sort of religio-scientific treatise, having the aim of cheering up people by the assurance that after death they will be happier and possess greater powers than at present. All this is quite probable but Mr. Figuier's argument does not demonstrate it. The book has some power, however.

Rev. F. B. Meyer's *Future Tenses of the Blessed Life* [Fleming H. Revell Co. 50 cents] leads the reader in the same direction but not so far or so positively. Yet the reader will follow Mr. Meyer with the greater confidence. The book is helpful for devotional use.—The second edition is out of a little pamphlet, *Scripture Baptism: its Mode and Subjects* [Aberdeen: A. & R. Milne. 1s.], by Rev. Alexander Brown, of Aberdeen, Scotland. It is intended as a reply to objections offered by Baptists. It is terse, practical, fair, and in our judgment conclusive.

## BIOGRAPHICAL.

Mr. W. G. Collingwood's handsome two-volume work, *The Life and Work of John Ruskin* [Houghton, Mifflin & Co. \$5.00], is founded upon long personal acquaintance, much service under Mr. Ruskin's guidance, ample material, and the cordial approval of Mr. Ruskin and his relatives. It is impossible for such a work to be as impartial as that of a comparative stranger might be, but if some allowance be made for this fact the reader will find the work trustworthy in the main in its estimates, while of course it is peculiarly rich and satisfactory as a

history. Its four books discuss Ruskin as The Boy Poet, The Art Critic, Hermit and Heretic, and Professor and Prophet. It tempers Ruskin's eccentricities and dogmatism somewhat, as is natural, but presents a genuinely interesting and instructive outline of his career, character and services to the world. There are a number of portraits of Ruskin at different periods in life, pictures of his dwellings, copies of his drawings, etc. Admirers of Ruskin will enjoy the work heartily, and many others will be glad to read it.

The excellent life of Dr. Truman M. Post, the eminent Congregationalist pastor at St. Louis, which was written by his son Mr. T. A. Post and which the Congregational Publishing Society brought out in 1891 has reached its second edition. It ought to pass through many more. It is a fine record of a noble career. If it is not in every Congregational family and Sunday school library it should be.—The world cares comparatively little what Horace Greeley thought about Lincoln. It cared little when both men were alive, and it cares much less now. Yet there is a certain interest attaching to such a book as *Greeley on Lincoln and Mr. Greeley's Letters* [Baker & Taylor Co. \$1.25]. The letters are addressed to Charles A. Dana, who still survives and edits the *New York Sun*, and to a lady friend. There also are some reminiscences of Horace Greeley, by Joel Benton, the editor of the work. Mr. Greeley was as great in some lines as he was weak in others; as great as his own blunder in supposing himself wise and influential enough to guide public sentiment during the war. But he was always high-minded, even when weakest, and generally was amusing. Such a book as this is certain to be read.

Mr. J. T. Morse, Jr.'s, *Abraham Lincoln* [Houghton, Mifflin & Co. \$2.50], in two volumes, justifies itself, in spite of one's feeling at first that all which can be said about Mr. Lincoln has been said. It is written in a remarkably straightforward, vigorous fashion, less polished than it might be but manly and impressive. It is shrewd and temperate in judgment and frank in utterance. It emphasizes Lincoln's personality strongly, and shows more of the subject and less of his contemporaries and associates than is usual in such works. Undoubtedly and properly it will take a high place in the library of literature about Lincoln.—Turning to an humbler life, but one truly consecrated and in its degree perhaps as useful even as that of President Lincoln, Miss Mary H. Porter's biography of *Eliza Chapell Porter* [Fleming H. Revell Co. \$1.75] deserves a wide reading. Unpretending in a literary sense, it yet is well written, and as a truthful narrative of honorable missionary service it is graphic and enkindling. Frontier life, army life and city life all had for her their trials and their rewards. Probably few women of this century have done so much solid Christian service in so many places, and her death was a sad loss to the world. The proceeds of the sale of this volume are to go to the Missionary Home Association of Oberlin, O., in order to help secure and maintain a home for foreign missionaries' children who are being educated in this country.

Paymaster-General Horatio Bridge, U. S. N., a college friend and life-long intimate of



Hawthorne, has written a very enjoyable little book, *Personal Recollections of Nathaniel Hawthorne* [Harper & Bros. \$1.25]. He knows what to omit as well as what to include, and has written with the hearty appreciation of a warm friend yet without undue freedom. Every admirer of Hawthorne will wish the book and will be glad to read it more than once. A few illustrations increase its attractiveness.

## STORIES.

Prof. H. H. Boyesen's latest production, *Social Struggles* [Charles Scribner's Sons. \$1.25], deals with a somewhat hackneyed theme, the endeavors of an unknown but wealthy family from the West to effect an entrance into aristocratic circles in New York City. The family contains some interesting members, the plot is simple and well handled, the character drawing is distinct and fairly self-consistent and the movement is vigorous. Without being a great novel in any sense it is decidedly enjoyable.—Why anybody should have supposed that such impassioned, and at times actually maudlin, gushings of a man over a woman as are exposed to the public eye in *His Letters* [Cassell Publishing Co. \$1.00], by Julien Gordon, are worth printing we do not understand. The man and woman appear to be in love, at any rate he is fairly drunk with infatuation for her, but their affection does not seem to come to anything but words. His letters are neither manly nor likely to be interesting to the general reader. Here and there an individual probably will admire them, deceived by their rhetoric into supposing them to be original and brilliant.

Five of Mrs. Margaret Deland's short stories, which readers of the magazines have enjoyed once and will welcome again, are republished in *Mr. Tommy Dove and Other Stories* [Houghton, Mifflin & Co. \$1.00]. Different in many details and of course in their main outlines, they all are singularly touching. The artlessness of most of the characters, their simplicity, honesty and loveliness, the nearness of their approaches to happiness only to fail of it, and the quaint, humorous side of affairs which often comes uppermost—these all render the contents of this volume unusually rewarding to the reader.—Mr. S. R. Crockett's *The Stickit Minister and Some Common Men* [Macmillan & Co. \$1.75] is a treasury of Scotch stories and word-pictures which truly, as more than once has been said of it, will compel Mr. J. M. Barrie to look to his laurels. Mr. Crockett has a quick eye, a discriminating mind, a keen sense of humor, a thorough acquaintance with Scotch people, and a ready pen, and his volume is delightful from cover to cover. The dialect is not too oppressive for ordinary readers.

*Jack, Jr.* [Cong. S. S. & Pub. Society. \$1.50], by Sally Campbell, is a story about two street waifs, which is so interesting and so well told that the young people, the boys especially, will relish it greatly, and it will educate and stimulate them in goodness without any priggishness or ostentation. It is a bright, sensible, and helpful book and is handsomely printed. There are one or two illustrations.—Col. John Bowles in *The Stormy Petrel* [A. Lovell & Co. \$1.00] conducts his readers back into the days when slavery still existed with all its

miseries and abuses, when the free-State and pro-slavery struggle was actively in progress in Kansas, and then brings them down a few years. The narrative, although not in the first rank from the literary point of view, is engrossing and even thrilling. Its dramatic and tragic features were only commonplaces in the days and localities in which its successive scenes are laid. It has value to the student of history and social development.

Pierre Loti is the author of *Jean Berny, Sailor* [Cassell Publishing Co. \$1.00]. It reveals the delicate, yet vigorous, touch which is his characteristic, and is a vivid picture of French sailor life. The background of poverty and sorrow is very dark, but not more so than often in real life. The style of the author is the great charm of the story.—*Squire Hellman and Other Stories* [Cassell Publishing Co. 50 cents], is by Juhani Aho, a Finnish writer, not yet widely known in the literary world but possessing, as these stories make plain, a realistic descriptive power which takes the form of an almost rude vigor, when its theme is the coarse peasantry, and of a graceful playfulness and even pathos, when sentiment or reflection calls for utterance. It is a book rich in promise and by no means inferior in present performance.—*A Modern Agrippa and Patience Barker* [J. B. Lippincott Co. \$1.00], two tales, by Caroline E. White, which are bound together, do not impress us greatly. The former is stilted in style and ludicrously improbable in several respects. The author actually has gone out of her way in order to make it incredible. The other story is simpler, more natural, and far more interesting. If the author were only a little more a mistress of her art, she would have made this tale a decided success, and, as it is, it is fairly creditable.

Rosa N. Carey's *Little Miss Muffet* [J. B. Lippincott Co. \$1.25] is a sweet, wholesome, stimulating story, rich in good sense, abounding in fun, with natural and attractive characters, and a spirit and life from cover to cover which makes the reader regret its close.—Messrs. A. C. McClurg & Co. have issued Miss Elizabeth Sheppard's once popular story, *Counterparts, or The Cross of Love* [\$2.50], edited by G. B. Upton, in a new and handsome form. It is about forty years since it first came out, and many of our older readers must recall it readily. This edition is in two volumes.—William Black's *Shandon Bells* [Harper & Bros. 90 cents] is another issue in the new edition. The story is familiar and always has had many admirers.—*Stories from the Rabbis* [C. L. Webster & Co. \$1.25], by Prof. A. S. Isaacs, Ph. D., is a pleasant collection of short stories illustrating characteristic traits of rabbinical thought and fancy. Some of them are old friends in a fresh dress. A number of them have been printed in one or another periodical.

## MISCELLANEOUS.

Mr. Horatio F. Brown's *Venice* [G. P. Putnam's Sons. \$4.50], a historical sketch of the republic, is a fresh study of an old subject. It is learned and even profound without any sacrifice of interest. The principal element of individuality in the work is the author's personification of his subject. He deals with the city as much as possible, as if it were a living being. This

imparts vividness to his writing, and is not sufficiently fanciful to interfere with the solid value and service of his volume. A few maps, a list of the doges and a good bibliography add to the merit of the work, which historical scholars will appreciate.

—Dr. Arthur Macdonald's work, *Criminology* [Funk & Wagnalls Co.], is the fruit of long and wide study, and, although somewhat overconfident in the drawing of conclusions, the author has made a valuable contribution to the literature of the topic. We heartily approve his recommendation that if any great decrease in crime is to be expected it must be sought in the direction of saving and properly training children.

In *Abroad and at Home* [Brentano's. \$1.00], by Mr. Morris Phillips, are various hints for tourists, more or less comprehensive and valuable, and offered in a chatty and entertaining, even if disconnected, fashion. The book is a cross between a series of miscellaneous sketches and a miniature guide-book to several countries. It has a few illustrations of little value.—Mr. Epes Sargent edited in 1853 *The Select Works of Benjamin Franklin* [Lee & Shepard. 75 cents] which have just been reissued. The book includes Franklin's autobiography and has notes and a memoir. The type is rather too fine. Otherwise the book is very satisfactory.—The bound volume of *Century Magazine* [Century Co. \$3.00], containing the numbers from November to April last inclusive, is a superb volume in substance and appearance. We should think that all readers of the monthly issues would cause them to be preserved in this shape.

## NOTES.

—Americans have contributed \$354.25 toward the proposed Shelley Memorial at Horsham in Sussex, Eng., and the subscription has been closed.

—Dr. Edward Eggleston says that his earliest book, *The Hoosier Schoolmaster*, is the most popular of his writings and brings him in a good annual sum.

—The late T. O. H. P. Burnham, of this city, the bookseller and antiquary, left to the town of Essex, Mass., his native place, \$20,000 with which to build a public library and the same sum with which to endow it.

—The British Museum in London is about to issue a catalogue, by Mr. Van Straalen, of the Hebrew books acquired by it since the issue of the catalogue of 1867, and a hand-list, by Rev. G. Margoliouth, of the Hebrew manuscripts.

—Messrs. Macmillan & Co. have begun a monthly journal entitled *Book Reviews*, devoted chiefly to their own interests. The first number deals chiefly with English publications. It costs half a dollar a year and has considerable literary interest.

—A certain New Yorker has an odd hobby. He goes carefully through books and magazines to see how many errors he can discover. In not only the most popular but also those supposed to be edited most carefully and issued by the most eminent publishers, even in such works as the standard encyclopedias, he finds blunders by the score and often by the hundred.

—The question of the proper pronunciation of the surname of the famous Samuel Pepys is up once more, in connection with the issue of the first volume of Henry B. Wheatley's new and more nearly complete edition of his diary. He states that Mr. Pepys undoubtedly pronounced his name "Peeps" and that the descendants of his sister Paulina now call

it so, but that all the other branches of the family say "Peppis," and that in the seventeenth century it probably was called "Papes." So one still can take one's choice.

—The *Publishers' Weekly* speaks with appropriate commendation of the enterprise of Mr. Bernard Quaritch in publishing cheap popular editions of the earliest printed tracts about the discovery and early history of the New World. We quote from it as follows:

Bernard Quaritch deserves credit for having undertaken cheap popular issues of the earliest printed tracts relating to the discovery and early history of the New World. The first four of these, brought out at the suggestion of Mr. William Curtis, the head of the American Government Department connected with the World's Columbian Exposition, are: the Spanish letter of Columbus announcing the discovery of the New World, printed at Barcelona in April, 1493 [40 cents]; the Latin translation of this letter, printed at Rome in 1493 [30 cents]; Amerigo Vespucci's narrative of his first four voyages, printed at Florence in 1505 or 1506 [75 cents]; and Hariot's narrative of the first plantation of Virginia in 1585, printed at Frankfort in 1590, with engravings by Theodore de Bry, and at the latter's "owne coast and chardges" [60 cents]. There are added accurate English translations, learned prefaces, the Ptolemy map of 1513, and the drawing by Stradanus, made about 1580, wherein Vespucci appears in conversation with an awe-stricken Indian woman in a hammock. The work is well done and there can be no more praiseworthy contribution to our four hundredth anniversary celebrations.

#### BOOKS OF THE WEEK.

*Houghton, Mifflin & Co. Boston.*  
COLUMBIA'S EMBLEM: INDIAN CORN. By Edna Dean Proctor and Others. pp. 62. 40 cents.

*Harper & Bros. New York.*  
RAFTMATES. By Kirk Munroe. pp. 341. \$1.25.  
A SHORT HISTORY OF THE ENGLISH PEOPLE. By J. R. Green, M. A. Edited by Mrs. J. R. Green and Miss Kate Norgate. Vol. II. pp. 331. \$5.00.  
ADVENTURES IN TRALE. By William Black. pp. 232. 80 cents.

THE STORY OF A STORY AND OTHER STORIES. By Brander Matthews. pp. 234. \$1.25.  
THE UNEXPECTED GUEST. By W. D. Howells. pp. 54. 50 cents.  
THE RIVALS. By François Coppée. pp. 99. 50 cents.

*Charles Scribner's Sons. New York.*  
WOMEN OF THE VALOIS COURT. By Imbert de Saint-Amand. pp. 356. \$1.25.  
OUTLINES OF ENGLISH LITERATURE. By William Renton. pp. 248. \$1.00.

*Dodd, Mead & Co. New York.*  
THE TRAGEDY OF WILD RIVER VALLEY. By Martha Finley. pp. 231. \$1.25.

*Cassell Publishing Co. New York.*  
LOTTIE'S WOOING. By Darley Dale. pp. 371. \$1.00.  
*Christian Literature Co. New York.*  
ST. JEROME. LETTERS AND SELECT WORKS. Edited by Philip Schaff, D.D., and Henry Wace, D.D. pp. 524. \$4.00.

*American Sunday-School Union. Philadelphia.*  
PEOPLE'S DICTIONARY OF THE BIBLE. Edited by Edwin W. Rice, D.D. pp. 228. 25 cents.

#### PAPER COVERS.

*Houghton, Mifflin & Co. Boston.*  
THE CRICKET ON THE HEARTH. By Charles Dickens. pp. 112. 15 cents.

*Charles Scribner's Sons. New York.*  
STORIES OF NEW YORK. pp. 214. 50 cents.  
STORIES OF THE RAILWAY. pp. 195. 50 cents.

*Cassell Publishing Co. New York.*  
THE THIRD MAN. By J. G. Bethune. pp. 308. 50 cents.

*Thomas Whittaker. New York.*  
STORY OF THE DISCOVERY OF THE NEW WORLD BY COLUMBUS. Compiled by Frederick Saunders. pp. 145. 50 cents.

*Allice B. Stockham & Co. Chicago.*  
PRE-NATAL CULTURE. By A. E. Newton. pp. 73. 25 cents.

#### MAGAZINES.

February. EXPERIMENT STATION RECORD.  
May. HARVARD UNIVERSITY BULLETIN.—YALE REVIEW.—NINETEENTH CENTURY.  
June. GODEY'S.—FRANK LESLIE'S.—POPULAR SCIENCE.—JENNINGS-MILLER.—CHAUTAUQUAN.—CASSELL'S.—ART.—ST. NICHOLAS.—WORTHINGTON'S.—HARPER'S.

All about us, in earth and air, wherever eye or ear can reach, there is a power ever breathing itself forth in signs, now in a daisy, now in a wind-waft, a cloud, a sunset—a power that holds constant and sweetest relation with the dark and silent world within us. The same God who is in us, and upon whose tree we are the buds, if not yet the flowers, also is all about us.—George MacDonald.

### THE HOPE FOR HUMANITY.

Humanity has come to a large measure of maturity. It has had a long history, which has been the record of its efforts to know its own nature and to master the field and the implements of its activity. It has made countless experiments and has learned quite as much from its failures as from its successes. It has laboriously traversed the island in space where its fortunes are cast; it has listened intently, generation after generation, for some message from beyond the seas which encompass it. It has made every kind of venture to enlarge its capital of pleasure, and it has hazarded all its gains for some nobler fortune of which it has dreamed. It has opened its arms to receive the joys of life and, missing them, has patiently clasped a crucifix. It has drunk every cup of experience, won all victories and suffered all defeats, tested all creeds and acted all philosophies, illustrated all baseness and risen to the heights of all nobleness. In short, humanity has lived—not in a few persons, a few periods, a few activities, but in countless persons, through long centuries and under all conditions. Surely some larger and more comprehensive idea of life lies in the mind of the modern world than ever defined itself to the men of the earlier times. Society has still much to learn, but men have now lived long enough to have attained a fairly complete self-knowledge. They have by no means fully developed themselves, but they know what is in them. Humanity has come to maturity and to the self-consciousness which is the power of maturity.—Hamilton W. Mabie, in *Essays on Literary Interpretation*.

### THE MAJESTY OF SIMPLICITY.

Abraham Lincoln and Edward Everett spoke at the dedication of the National Cemetery at Gettysburg Nov. 19, 1863. The place, the occasion, the audience, the associations were in the highest degree inspiring. Everett was an orator of deserved renown, with copious and glittering vocabulary, graceful rhetoric, strong, cultivated mind, elegant scholarship, a rich, flexible voice and a noble presence. His address occupied two hours in delivery and was worthy of the speaker and his theme. At its close Lincoln rose slowly on the platform of the pavilion. From an ancient case he drew a pair of steel framed spectacles, with bows clasping upon the temples in front of the ears, and adjusted them with deliberation. He took from his breast pocket a few sheets of foolscap, which he unfolded and held in both hands. From this manuscript, in low tones, without modulation or emphasis, he read 266 words and sat down before his surprised, perplexed and disappointed auditors were aware that he had really begun. It left no impression, so it was said, except mild consternation and a modified sense of failure. None supposed that one of the great orations of the world had been pronounced in the five minutes which Mr. Lincoln occupied in reading his remarks. But the studied, elaborate and formal speech of Everett has been forgotten, while the few sonorous and solemn sentences of Lincoln will remain so long as constitutional liberty abides among men.—Ex-Senator J. J. Ingalls.

### THE BURIAL HILL DECLARATION OF FAITH.

The National Council of 1865, which met in Boston, made a visit to Plymouth, and on Burial Hill a Declaration of Faith was read and adopted. At a later session in Boston this declaration, having been revised by a committee appointed for that purpose, was again unanimously adopted by a rising vote. This is the only creed which has been formally adopted by a national council of Congregational churches. It is as follows.

Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshiped God, and among the graves of the early generations, we, elders and messengers of the Congregational churches of the United States in National Council assembled—like them acknowledging no

rule of faith but the Word of God—do now declare our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian Commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the divine Redeemer, that, through the presence of the promised Comforter, He will enable us to transmit them in purity to our children.

In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the gospel of the Son of God. It was the grand peculiarity of our Puritan fathers that they held this gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God, and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, and to assert and defend liberty; in short, to mold and redeem, by its all transforming energy, everything that belongs to man in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian, Commonwealth.

We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more above that which is less important, and, by the simplicity of its organization, facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ and at once the shame and scandal of Christendom.

We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole Church we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in Him are justified before God, receive the remission of sins, and, through the presence and grace of the Holy Comforter, are delivered from the power of sin and perfected in holiness.

We believe also in the organized and visible Church, in the ministry of the Word, in the sacraments of baptism and the Lord's Supper, in the resurrection of the body and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection, of His Son, our divine Redeemer—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ, and that these members of His body are sacredly bound to keep "the unity of the spirit in the bond of peace," we declare that we will co-operate with all who hold these truths." With them we will carry the gospel into every part of this land, and with them we will go into all the world and "preach the gospel to every creature." May He to whom "all power is given in heaven and earth" fulfill the promise which is all our hope: "Lo, I am with you always, even to the end of the world." Amen.



## News from the Churches

### PASSING COMMENTS ON THIS WEEK'S NEWS.

The news of an ante-vacation season of prayer as a preparation for a vacation of usefulness will be received gladly by pastors in summer resorts.

The Boys' Brigade must believe in the earnestness of the pastor who joined the militia that he might better train his company.

A congregation willing and anxious for a sermon at 11 P. M. would be considered almost a miracle in the East.

Let us by all means have ordination services for our deacons. The office is too little esteemed and its duties are reduced to their lowest terms.

Conferences of the representatives of our benevolent societies with pastors bring the people and the work closer together.

The church is growing into the fuller life that it has only lately dared to claim as its own. Societies formed by the churches of a city to work for more righteous municipal government drive an entering wedge for a general political reform. A conference at which working men press the needs and claims of working men is nearer understanding the labor question than ever before. And a church that, instead of warring against secret orders, makes a place within its borders for such as are worthy is doing its best to show that the church does the work of the whole, of which they are only parts.

### ORDINATION TO MISSIONARY SERVICE.

AT AMHERST.

A council of the neighboring churches convened with the church in Amherst College, May 23, for the ordination of Edward Fairbank, a graduate of Amherst in 1889, who is under appointment by the American Board to the Marathi Mission. For several years past a movement has been on foot for the college to be represented in the mission field by a man sent out and supported by it. The necessary sum has been subscribed, largely by the students, and arrangements made for the continuance of the subscription year by year and Mr. Fairbank has been designated to fill this appointment.

The examination of the candidate was interesting for the clear and frank statement he made of both his religious experience and his theological views, and for the deep impression made upon the council by his evident ability and his entire and earnest consecration.

In the public services held in the afternoon Prof. W. S. Tyler offered the prayer of invocation and Rev. John Macnaughtan that of ordination. Rev. Dr. R. S. Storrs gave the charge to the missionary in a most effective setting forth of the grandeur of his work and Rev. R. A. Hume of the Marathi Mission gave the right hand of fellowship, welcoming the young laborer to the field where his father and other relatives are at work and where he himself was born. The sermon was preached by Rev. J. W. Bixler from the text: "I am not come to destroy the law and the prophets, but to fulfill."

Mr. Fairbank was graduated last year from Andover Seminary (having first studied two years at New Haven), and has been acting for the past year as pastor of the church in Roxbury, Ct. He will go to his field of labor in India this fall.

W. I. F.

AT DANVERS.

George H. and Charles E., two sons of Rev. E. C. Ewing, pastor of Maple Street Church, Danvers, were ordained to the foreign missionary work May 24. A large council, including the thirty-five churches of Essex South Conference, convened at the home church at 9.30 A. M. Rev. E. C. Ewing was

moderator and Rev. W. E. Strong scribe. The two brothers passed a very creditable examination and commended themselves to the council as earnest, thoughtful, clear-minded and spiritual young men, and they were unanimously voted worthy of ordination. Some months ago they received appointment from the American Board as missionaries to North China.

The ordination exercises in the afternoon were pathetic and notable. The principal feature was the sermon by Dr. Storrs, president of the board, who was at his best. His theme, The Transforming Power of the Cross, was suggested by the words, "And He, bearing His cross, went forth into a place called the place of a skull." Referring to the changed sentiment concerning the cross, once an instrument of torture but now a symbol of beauty and honor, he used this in illustration of similar changes with reference to Christianity, the church, personal character, the Christian life, the world and death. Human thought has undergone a marvelous transformation in its conception of these several facts.

The ordaining prayer was offered by the father of the young men, and was a tender and loving act of consecration. Secretary Judson Smith gave an earnest charge to the new missionaries, while Rev. Messrs. C. B. Rice and H. P. Beach gave the right hand of welcome, the one to the general work of the ministry and the other to the work in North China.

The elder of the brothers expects to take as his wife Miss Sarah H. Porter of Danvers, and the younger Miss Bessie G. Smith of New Haven, and to go with others to their foreign field in the early fall.

E. C. E.

### PENNSYLVANIA STATE MEETING.

The association met, May 23-25, with the First Church of Kane, Rev. C. A. Jones, pastor. The attendance was unusually large, the churches west of the Alleghenies being nearly all represented by pastors and delegates, and the eastern churches well represented, considering the expense and the long distance, some being separated by a distance of 300 miles.

The papers and addresses on Applied Christianity and Ministerial Relief, by Rev. Messrs. J. G. Evans and N. J. Whittlesey, deeply interested the audience and called out earnest, practical remarks. The paper of Mr. Thomas Addenbrook of the Carnegie Works of Braddock, an earnest Christian, who could speak as a working man for working men and as an officer with 250 men under him, called out a very earnest discussion, which was participated in by laymen and clergymen, the working men in the discussion sustaining Mr. Addenbrook's views. He and they emphasized, as all did, the necessity of faithful preaching of the simple gospel of Christ as the only remedy for the sins of mankind.

Wednesday evening was devoted to home missions, Dr. Kincaid, fresh from the field, delivering a stirring and eloquent address on the growing greatness and need of our country. This was followed by Supt. T. W. Jones, who showed the marvelous growth of Congregationalism in the State in the past five years, thirty churches having been organized, nineteen of them English. In the past year five have assumed self-support. Many Welsh churches have become wholly English and are taking their places in the English Associations. The progress of Congregationalism he said in the past five years had been more than in the twenty years previous, and, speaking of New Jersey as a part of the same home missionary district, he said as many churches had been organized in that State in the past five years as in the eighteen years previous and as many in Maryland as in the twenty-three years previous. The spirit of Congregationalism was everywhere in the air, and fields were opening all over the district which needed

only money to possess them. With earnest effort and sacrifice it may be possible in the next five years to report fifty new organizations in Pennsylvania alone.

The addresses of Drs. Daniels, Cobb, Schaufliker and Duncan, which ably and impressively laid before the audiences the claims of the causes represented by them, were listened to with earnest interest. The devotional spirit of the meetings to the close indicated a deep undercurrent of spiritual life.

The women's meeting, to which forty-five minutes were devoted, was largely attended. The papers by Mrs. Upton and Mrs. Barnett were strong and read so that all in the audience could hear them. Mrs. Osterout, who from the beginning had been president, resigned, and Mrs. Clafflin of the Allegheny church was unanimously elected. \*\*\*

### THE WYOMING ASSOCIATION.

The Congregational clans of the youngest State in the Union met in General Association—the second annual meeting—in the little city of Douglas. Eleven of the thirteen churches were represented; if other churches had sent delegates they must have come nearly 500 miles, and the passenger tariff in the mountains is five cents per mile! Rev. Samuel Weyler preached the opening sermon and was made moderator. The reports from the churches were highly encouraging, showing marked improvement along both temporal and spiritual lines. Two beautiful buildings have been dedicated during the year and two more are now building. Papers were read on What Constitutes a Successful Church? and What the Future Demands of Congregationalism? Valuable addresses were made on Our Educational Work in Wyoming, The A. B. C. F. M., The C. C. B. S. and The C. S. S. and P. S. The last named society was represented by its new superintendent, Rev. A. T. Lyman, who was the only man present from outside the State, so that the local brethren had to depend upon their own resources; but they are enthusiastic over the results of the meeting and the outlook Congregationally in this young State. The matter of chiefest interest before the association related to the location of a proposed educational institution. Three places contested for it and made handsome offers to secure it. The final decision was referred back to the churches and the location may be fixed so as to open the school in the fall. The women held a missionary meeting, organizing a State union to comprise both home and foreign work. The time of the next meeting is changed to the fall, with the hope that some of our secretaries may be induced to attend. G. S. R.

### NEW ENGLAND.

Boston and Vicinity.

The Central Church will be closed until Rev. E. L. Clark, D. D., returns from Europe and assumes the pastorate in early autumn. The pulpit was occupied last Sunday by Rev. A. H. Bradford, D. D.

The Harvard Church, Brookline, is using with great satisfaction on Sunday evenings a service book prepared by the pastor, Rev. Dr. Reuben Thomas. It is composed of responsive readings, hymns and prayers, making a complete liturgical service.

The Wood Memorial Church, Cambridge, enjoyed last week what they called the Ante-Vacation Season of Prayer. Meetings were held every evening. The attendance was large and the services inspiring and profitable.—At a recent morning service six deacons were ordained for the increasing work of the North Avenue Church.

At the Boston Ministers' Meeting in Pilgrim Hall, May 23, resolutions against the opening of the World's Fair were passed before considering the subject of the morning, The Boys' Brigade. Rev. J. A. McElevain, president of the Boston battalion, gave an address, dwelling specially upon the religious side of the brigade's work. This organization is an auxiliary to the Sunday school and is successful in holding and controlling boys between the ages of twelve and seventeen years, when they

are apt to become indifferent and unmanageable. Rev. W. S. Kelsey spoke of his experience with a flourishing brigade at Berkeley Temple, emphasizing the advantages of the military drill in training the boys to promptness, obedience, readiness to be on duty. Rev. Dr. G. R. Leavitt of Cleveland expressed much pleasure in attending the meeting after an absence of eight years.

#### Massachusetts.

Rev. J. H. Reid, pastor of the Whitefield Church, Newburyport, has admitted to membership during the past two months nearly twenty young men.—A Boys' Brigade has been formed in the North Church, Rev. C. P. Mills, pastor, and is arousing enthusiasm among the boys. Mr. Mills is attracting large audiences Sunday evenings with the stereopticon and addresses.—Rev. G. W. Osgood of the Prospect Street Church has been confined to the house with sickness three weeks.

The church in Weston dedicated its new chapel, May 23, with appropriate services. Rev. H. J. Patrick, D. D., made a brief address, the sermon was preached by Rev. Wolcott Calkins, D. D., and the prayer of dedication was offered by Rev. H. A. Hazen, D. D. Rev. D. L. Furber, D. D., made an interesting historical statement concerning early Weston pastors, and an original hymn by the pastor, Rev. R. F. Gordon, was sung. This young church finds much encouragement in its new work.—The church in Needham has received a bequest of \$500 from Mrs. J. E. Mills.

The church in Maynard is rejoicing in the possession of a new chapel, which has just been completed and presented to it through the generosity of Deacon Lorenzo Maynard of that church. Services of dedication were held Sunday evening, May 28. Addresses were made by Rev. Merrill Blanchard, the pastor, Rev. D. H. Brewer, the former pastor, Rev. Messrs. G. A. Tewksbury and Granville Yager, and by Deacons Thomas Todd and W. H. Gutteridge.

Twenty-five churches of Lowell have united to form the Church League of Lowell, for the advancement of moral, social and charitable reform, the building up of civic righteousness and maintenance of law and the effort to secure a non-partisan city government. Each church may be represented at league meetings by its pastor and two delegates. The work of the league is left in the hands of an executive committee of ten, five of whom are clergymen. Rev. Dr. M. M. Dana is vice-president.

Andover Association had a pleasant conference with Secretary Colt of the H. M. S. at its last meeting on The Treatment of Foreign Nationalities in Our Communities. The result of the hour's talk was profitable, not only in the insight given into the problems of the society, but also in promoting confidence and increasing interest in its work. A discussion upon The Local Conferences showed that as at present conducted they are sometimes the subject of more adverse criticism than commendation, although there was general agreement that they are needed for uniting the churches.

The West Church, Taunton, observed with appropriate exercises, May 26, the hundredth anniversary of its incorporation as a society. The church itself has claims to a much greater antiquity, reaching back possibly to the year 1638. Among its possessions is an ancient communion cup supposed to have been sent from Taunton, Eng. The present building was not erected till 1824. The pastor, Rev. W. H. MacBride, recounted the history of the church since its incorporation, and Rev. S. H. Emery, D. D., who is a grandson of the famous author of Hopkintonism, gave reminiscences of two former pastors. There was an address by Rev. S. V. Cole on Christianity in New England During the Last Hundred Years, showing the changes in New England theology and methods of church work. In the evening there was a discussion by neighboring pastors of some of the problems which are before the church of today. The occasion was of great interest to the church and community. Many of the descendants of the original founders were present. Deacon Porter of the Trinitarian Church presented the West Church with some ancient documents bearing on its history, including a picture of the original building, and letters from President Hyde of Bowdoin College, Rev. Morton Dexter of the *Congregationalist*, and several others were read.

The spring meeting of the Taunton and Vicinity Conference was held, May 24, with the church at Norton, and was one of the best in a long time. The topics for discussion were The Things To Be Emphasized in the Preaching of Today, and The Church Activities of Today. The last topic elicited an animated discussion, in which clergymen and laymen participated. This conference relies for the most

part on its own members for the success of its meetings, instead of giving the burden to outside speakers, and the result is beneficial in stimulating a sense of personal responsibility. The conference adopted resolutions protesting against the Sunday opening of the Columbian Exposition and indorsing the action of the General Association in regard to a ministerial bureau. The missionary addresses were by Rev. H. P. Perkins of the North China Mission and Mr. G. M. Herrick of the N. W. E. C.

The church in East Charlemont, Rev. Lyman Whiting, D. D., pastor, was happily surprised, May 21, by the presentation of a communion service, the gift of a lady in Philadelphia. The one in former use has been sent to a church in South Dakota.

#### Maine.

These members of the middle class, Bangor Seminary, were approved to preach, May 22, by the Penobscot Association: S. A. Abrahamian, C. D. Boothby, W. W. Dornan, C. G. Fogg, E. M. Kennison, W. E. Mann, K. W. Sayyidah, G. A. Shaw and B. C. Wood. Several members of the senior class who were approved last year for one year had the time extended for three years. In addition to the appointments announced last week, I. B. Conley goes to Northfield and S. R. Smiley to Pownall.—Mr. H. E. Oxnard of Andover Seminary goes to Phillips to supply for Rev. W. W. Ranney who takes a trip to Europe for three months.

Prof. J. S. Sewall, D. D., of Bangor Seminary will supply at Tacoma, Wn., for Rev. L. H. Hallock while he has a vacation in Maine next month.

Memorial services were held in Freeport recently for Rev. P. B. Wing, who was pastor there before removing to Hopkinton, Mass.

The High Street Church, Auburn, held a social and banquet, May 19, when Senator Frye and others gave reminiscences of ministers, officers and members of the church. Four deacons and four deaconesses were chosen.

The seventy-sixth anniversary of the Second Parish Sunday school, Portland, was observed May 14. The principal address was given by Rev. A. P. Foster, D. D., of Boston.—The annual meeting of the Maine Bible Society was held with the High Street Church, Sunday evening, May 21. Rev. Dr. J. L. Jenkins preached. The occasion was saddened by the recent death of Deacon Larrabee, president of the society, a man prominent in the religious work of Portland for a full half-century. His loss is felt by the whole city as well as by the Second Parish Church, of which he was senior deacon.—Rev. J. G. Wilson of the Fourth Church, after fourteen years of most devoted service in this missionary church, and although past seventy years of age, has been unanimously invited to renew his engagement with them another year.—Rev. Amos Redlon of Scarborough is cheered by a number of hopeful conversions among the young men of his congregation.

#### New Hampshire.

Grafton County Conference met, May 16, 17, at Wentworth. Considerable time was given to home and foreign missions. The topics considered were: The Holy Spirit in Christian Work, The Small Percentage of Male Membership in the Churches, Methods of Reaching Non-church-goers, and a Live Church.

Rev. S. P. Leeds, D. D., will remain in Hanover. The pulpit of the College Church, however, will be filled by different preachers.

#### Vermont.

The little church in Sherburne has recently received the gift of a 400 pound bell from a friend. It is the first and only church bell ever rung in that mountain valley.

Mr. W. H. Mousley from Bangor Seminary will supply the church at Vershire this summer.

#### Rhode Island.

For the last two Monday mornings the Ministers' Meeting in Providence has been devoted to reports upon the workings of the rescue missions in Providence and Pawtucket, both of which have been productive of good, and appeal to the co-operation of the pastors and churches in both cities that their efficiency may be increased.

#### Connecticut.

Mrs. Mary B. Colt of Norwich made the following bequests: \$5,000 to the Second Church and \$500 each to the W. H. M., the A. M. A., the A. H. M. S. and the United Workers of Norwich.—Seventeen have been received since Jan. 1 by the church in Suffield.

The Farmington Valley Conference met, May 24, at Granby. The weather was perfect and the attendance large. The topic for discussion was the Ideal

Church. It was considered under such heads as The Ideal Preacher, The Ideal Pastor, How to Help the Preacher and Pastor, The Ideal Deacon, The Ideal Church Member, The Ideal Mid-week Meeting, Ideal Church Music, The Ideal Sunday School, The Ideal Y. P. S. C. E.

A fellowship meeting of neighboring churches was held May 18 at North Canton. The sermon, by Rev. Dighton Moses, on Christian Fellowship was followed by a profitable discussion.

#### MIDDLE STATES.

##### New York.

Plymouth Church, Brooklyn, received at a recent communion thirty-six on confession, mainly members of the pastor's training class, and thirteen by letter, coming from seven different denominations. Rev. Dr. McGlynn gave an address at the Union Athletic Club connected with Plymouth Church on The Body and Soul. His address was preceded by a sparring and general gymnastic exhibition. Two hundred young men were present.—The Congregational Club's fifth year has been very prosperous, the membership increasing from 155 to the limit, 200, and the treasurer's balance from \$1,716 to \$1,954. The average attendance at the meetings was 138. The subjects under discussion have been varied.—Repertee as a Fine Art, Young Men's Clubs and the Church, Tennyson, St. Helena, Hypnotism, Church Extension, Consolidation of Brooklyn and New York, Forefathers' Day.—Rev. Antonio Arrighi, pastor of the Italian Protestant church in New York, addressed the women's missionary society of the Central Church. He said Brooklyn was doing for the Italians far less than any other city.—Miss Spiers is holding Bible readings at Bethesda chapel on Friday afternoons.—Dr. Meredith's class for Sunday school teachers will be discontinued until fall.—Over 10,000 children from the Congregational Sunday schools marched in the street parade on Anniversary Day.

The following students from Yale Seminary are doing summer work in the State: J. L. Keedy in Watertown, A. L. Grein in Gainsville and Rock Glen, S. G. Heckman in Lyndane and C. E. Reeves in the Geddes Church, Syracuse.

The changes in some city parishes about May 1 are illustrated by the parish of Pilgrim Chapel, Syracuse. The pastor has found that sixty-six persons on his visiting list had moved within four weeks.

#### LAKE STATES.

##### Ohio.

Storrs Church, Cincinnati, has had a successful year under Rev. Robert Quaipe. Sixteen on confession and ten by letter were added, all current expenses were met and about \$400 expended in permanent improvements.

Rev. A. T. Reed has just held three weeks of special meetings at Fairport with a great quickening of Christians and a large number of conversions. He is now at West Williamsfield.

Rev. G. R. Leavitt, D. D., of Plymouth Church, Cleveland, gave the right hand of fellowship to Rev. D. O. Mears, D. D., at his installation as pastor of Calvary Presbyterian Church. They were for several years pastors of neighboring Congregational churches in Cambridge, Mass.—Rev. J. H. Hull of Grace Church, in order that he may more effectively drill the Boys' Brigade in his church, has become an active member of the Cleveland Grays. The boys of his brigade camp with him at his summer residence at Bonny Bank on Rocky River.

##### Michigan.

The pastors and laymen of the northern part of the lower peninsula met during the sessions of the State Association and took steps to organize a Northern Michigan Congregational Club. The first meeting will be held at Cadillac in September in connection with the fall meeting of the North Central Association.

Rev. C. T. Brown was obliged by ill health to resign his pastorate at Olivet, greatly to his own regret and that of the church. He has gone to Salt Lake in the hope that the change in climate will prove beneficial.

##### Wisconsin.

The Milwaukee District Convention held its meeting in the new house of worship of the Hanover Street Church, May 22, 23. The Sunday before the meeting this church received ninety-five members. The reports from the churches were generally encouraging. Plymouth Church, Milwaukee, received sixty-three members, May 14, and Grand Avenue sixty-nine. The church in South Milwaukee has become self-supporting and expects to build a manse this summer. The \$6,000 church building at



Union Grove, replacing one burned a year ago, is almost ready for dedication. The Sheboygan church, transferred many years ago to the Winnebago Convention, was received back again. The Kenosha church has lately built a house for its pastor. Prof. Graham Taylor of Chicago Seminary was heard on Tuesday afternoon and evening with great interest.

At Appleton, May 21, the public school teachers—fifty-three in all—attended in a body the service under the auspices of the Sunday Evening Club and participated in a service specially prepared for them. During the past year the Masons, the Odd Fellows, the local G. A. R. Post, the Good Templars and other local societies have in similar manner, by invitation of the club, attended services specially adapted to them. Miss Katherine S. Willard, who for some years has assisted Rev. Nehemiah Boynton in his work in Boston, has accepted a similar position with this church and is now on the ground.

#### THE WEST.

##### Iowa.

The notice of the ordination of Mr. W. R. Sanford in a recent issue of this paper was incorrect. A council was called, but on short notice, and as a majority of those invited were absent the ordination did not occur.

The State H. M. S. closed its eleventh year with a balance of \$3,778 in the treasury. The receipts for the year were \$21,282. The A. H. M. S. received from the State during the year \$8,397. This total of Iowa's contribution, \$29,679 to home missions, exceeds by a good deal the record of any former year. The advance, however, is entirely in the legacy account.

##### Minnesota.

The dedication of the new church building at Detroit marks an era in the town and is due largely to the patient work of the pastor, Rev. W. C. A. Waller. The little company seemed hardly able to build but under his lead have dedicated a beautiful house costing about \$5,000, which is wholly paid for. The sermon was by Rev. G. R. Merrill.

Anoka Conference, with its fifty-two churches, had an interesting session at Pilgrim Church, Minneapolis, May 23, 24. The People's Church of St. Paul, which has been independent and is one of the strongest churches in that city, with its pastor, Rev. S. G. Smith, D. D., was received into membership. The church has a German branch on the West Side which has been aided for three years by the A. H. M. S. and two English branches. Reports from churches showed revivals of religion, in many cases the result of the Mills meetings in Minneapolis. The topics discussed were: The Teaching Function of the Church, Some Things a Layman Likes in a Minister, Some Things a Minister Likes in a Layman, The Importance of Child Training, Personal Influence in the Sunday School, The Scriptural Rule in Giving and Home Evangelization. Messrs. August Dahlgren, Ralph Gillam (assistant of B. Fay Mills) and W. F. Trussell were approved to preach. The women had two evenings and a day to themselves with interesting papers and addresses.

Central Conference held one of its best meetings, May 23, 24, at Sauk Center. The topics considered were: Helping Each Other, Temperance, The Y. P. S. C. E., The Kind of a Church Member and Minister Wanted, Business Principles in the Temporal and Spiritual Work of the Church, A Modern Elijah, National Evangelization and Some New Movements in Christian Work. Revivals of religion were reported as well as material advance in many home missionary churches.

##### North Dakota.

Fargo Conference met at Hillsboro. An excellent program was carried out and prominent questions discussed, among which were: Saving Men the Special Mission of the Church; Prohibition, Its Benefits and How to Enforce the Law; and Higher Criticism, Shall We Fear It? Addresses were delivered on Fargo College, Home Missions, The Church and Press, Chicago Seminary, and the Congregational Church and the Masses. The woman's missionary meeting was a decided success in arousing interest.

##### South Dakota.

After the General Association Rev. A. E. Thomson made an apostolic tour with Superintendent Thrall of the H. M. S. and Superintendent Gray and Rev. C. M. Daley of the C. S. S. and P. S. Leaving the railroad at Woonsocket they drove thirty-five miles to Gann Valley. Here they aided, May 21, in the dedication of the house of worship just erected by the church organized during the past year. In connection with the services about a dozen persons professed conversion. The next day the company went on ten miles to Duncan and helped to organize

a church of seventeen members, all of whom united upon confession. So much of the day was consumed that an evening service seemed inexpedient, but the people were so desirous of more meetings that they finally prevailed upon the visitors to postpone their departure, and the next day sent out messengers to announce evening preaching. An audience that filled the schoolhouse was gathered from a large area and when all had arrived Mr. Thomson, at a little after eleven at night, began a sermon which gained the attention and earnest interest of the people.

##### Colorado.

For the first time in its brief history the young church at Rico welcomed the Colorado Western Association. The attendance fairly represented the churches which are widely scattered, it being 422 miles between the two farthest apart. This church, which is the only one regularly organized in the town and county, is without a pastor, but a recent graduate of Chicago Seminary begins work the first of June. Among the topics considered were Christian Enthusiasm, A Working Creed for a Working Church and The Church and the Masses.

The Women's Missionary Society of Plymouth Church, Denver, with invited friends, celebrated, May 23, the twenty-fifth anniversary of the W. B. M. I. The program presenting appropriate topics was printed in silver, and a silver contribution was taken.

##### New Mexico.

The house of worship that was injured by fire last November was rededicated in Albuquerque, May 21. The day opened with a consecration meeting at 7 A. M. At the regular morning service there were special dedicatory exercises and the sermon was preached by the pastor, Rev. A. B. Cristy. In the evening a fellowship service was held at which pastors of several denominations made addresses. All expenses up to date, amounting to over \$6,000, were met by subscriptions and aid from the C. C. B. S. A mission church building is being erected in a Mexican village near by.

#### WEEKLY REGISTER.

##### Calls.

BELT, Salathiel D., of Woodland, Cal., to Ellensburg, Wn. Accepts.  
BERRY, George R., declines call to Eagle, Neb.  
BOCKOVEN, William A., of Hudsonville, Mich., to Cooper. Accepts.  
BURNER, Daniel E., to Boylston Center, Mass. Accepts.  
DAVY, James J., of Gardner, N. D., to America. Accepts.  
GALE, Herbert L., Y. M. C. A. secretary, Worcester, Mass., to be assistant pastor of Park St. Ch., Boston.  
GREENE, Edward F., of Bangor Seminary to Rochester, Mass. Accepts.  
GRIFFIS, William E., to Ithaca, N. Y.  
HOLCUMB, Horace A., of Cambridge, Ill., to Pres. Ch. Ch., Minneapolis, Minn. Accepts.  
HUGHES, Morien M., withdraws acceptance of call to Pres. Ch., Redfield, N. Y.  
JESSEPH, Leonard E., of Greenville, Ill., to Colville, Wn. Accepts.  
LONG, Henry H. (Evang.), to Tipton, Io. Accepts.  
MASON, John R., of Wayland, Mich., to Mattison and Batavia. Accepts.  
MCALLISTER, James, of Mazon, Ill., to Silver Lake Ch., Minneapolis, Minn. Accepts.  
MILLIKAN, Silas F., of Mason City, Io., to Anamosa. Accepts.  
MITCHELL, Walter (Pres.), of Verona, N. Y., to Madison. Accepts.  
PATTERSON, George W., accepts call to East St. Johnsbury and Kirby, Vt.  
PEASE, Theodore C., of Malden, Mass., to Bartlett Professorship, Andover Seminary.  
PUTTLE, John E., of Central Ch., Jamaica Plain, Mass., to College Ch., Amherst, Mass., and to Samuel Green professorship of Biblical history and interpretation.  
UKRINO, Virgil (Evang.), to Oakland, Io. Accepts.

##### Ordinations and Installations.

DILLEY, Samuel V., o. May 23, Paris, N. Y. Sermon by Rev. A. F. Norcross; other parts by Rev. Messrs. Samuel Manning, Samuel Miller, J. W. Whitfield and Q. J. Collin.  
EWING, George H. and Charles E., o. May 24, Danvers, Mass.  
FAIRBANK, Edward, o. May 23, Amherst, Mass.  
HILL, Jesse, o. May 16, Rootstown, O. Sermon by Rev. George Hill; other parts by Rev. Messrs. T. G. Colton, S. W. Meek, C. W. Carroll and M. P. Jones.  
KEELING, James H., o. p. May 23, Philadelphia, N. Y. Sermon by Rev. Duncan McGregor; other parts by Rev. Messrs. T. T. Davies, H. E. Gurney and W. L. Hendrick.  
KING, Charles W., i. May 24, Bushwick Avenue Ch., Brooklyn, N. Y. Sermon by Rev. R. R. Meredith, D. D.; other parts by Rev. Messrs. A. F. Newton, T. B. McLeod, D. D., J. B. Clark, D. D., and R. J. Kent.  
SWIFT, Benjamin, o. May 23, Burlington, Vt. Sermon by Prof. S. F. Emerson; other parts by Rev. Messrs. C. F. Carter, J. W. Buckham, Edward Hawes, D. D., S. L. Bates and President M. H. Buckham.  
WALLACE, Robert W., i. May 26, United Ch., Newport, E. I. Sermon by Rev. W. W. Jubb; other parts by Rev. Messrs. H. A. Stevens, J. P. Taylor, Alexander McGregor and J. G. Vose, D. D.

##### Resignations.

BLACKMAN, Virgil W., Green's Landing, Me.  
COLTON, Willis S., Wayne, Mich.  
ELLIOTT, Margaret R., Birnamwood and Norrie, Wis.  
HARR, Eljah, Maverick Ch., East Boston, Mass.  
JORDAN, William H., Wyoming, Neb.  
WILLIS, J. Vincent, Wymore, Neb.

##### Dismissals.

HADLEY, Willis A., Lyndale Ch., Minneapolis, Minn., May 22.

##### Churches Organized.

DUNCAN, S. D., May 22. Seventeen members.  
HARRIETTE, Mich., May 24. Forty members.

#### Miscellaneous.

CURTIS, Asher W., of Raleigh, N. C., received the honorary degree of D. D. from Shaw University of that place.  
FELT, Jesse B., and wife, at a farewell reception given them by their people in Gainesville, N. Y., received the gift of a silver tea-set.  
GRIFITH, William E., is chosen to the Pond lectureship in Bangor Seminary for 1894-4.  
HESKETT, Claude, is invited to supply the churches in Lamberton and Walnut Grove, Minn.  
MOODY, Calvin B., of Pilgrim Ch., Minneapolis, Minn., has had an addition of \$500 to his salary.  
PRINGLE, Henry N., of Andover Seminary, is invited to supply the church in Anoka, Minn., for the summer.  
KATHBONE, D. F., whose ministry has been so successful at Pilgrim Chapel, Syracuse, N. Y., was presented recently by his friends with a purse containing \$100.  
SMITH, Ralph J., of Newport, Ky., received from his people birthday presents of a brass piano lamp and an oval stand.  
SOUTHGATE, Charles M., of Pilgrim Ch., Worcester, Mass., before starting for the World's Fair, was given \$100 by the Y. P. S. C. E., which also provides for pulp supplies during his absence.

#### ADDITIONS TO THE CHURCHES.

	Conf. Tot.		Conf. Tot.
Appleton, Wis.,	— 4	Lincoln, Neb., Plym-	— 8
Atlantic, Io.,	29 27	outh,	— 8
Augusta, Mich.,	3 7	Vine St.,	3 5
Bangor, Me., First,	— 3	Lisle, N. Y.,	11 11
Barnet, Vt.,	— 5	Ludlow, Vt.,	15 15
Bancroft, Mich.,	— 4	Martinez, Cal.,	— 3
Bath, Me., Winter St.,	3 3	McKinley, Minn.,	— 12
Beecha, N. D.,	— 6	Medina, O.,	3 12
Benton Harbor, Mich.,	17 32	Middlebury, Vt.,	10 10
Berkeley, Cal.,	3 8	Millwaukee, Wis.,	64 69
Burlington, Wis.,	7 7	Lyndale, Minn.,	24 25
Huron, O.,	3 4	Hanover St.,	67 71
Calais, Me.,	13 13	Plymouth,	— 4
Cambria, S. D.,	8 16	Minneapolis, Minn.,	— 15
Canton City, Mich.,	3 6	Lyndale, Minn.,	— 32
Cayuga, N. D.,	5 11	Morton, Ill.,	3 4
Center Lisle, N. Y.,	4 6	New Haven, Ct., How-	5 10
Chamberlain, S. D.,	1 4	ard Ave.,	— 4
Chicago, Ill., Cortland,	3 3	Newburyport, Mass.,	6 9
Chippewa Lake, Mich.,	8 8	Whitfield,	2 5
Clarion, Io.,	4 11	Newport, Ky.,	32 30
Cleveland, O., First,	2 3	Oberlin, O., First,	2 6
Clinton, Mass.,	17 20	Second,	4 4
Colfax, Wn.,	10 12	Orange, Ct.,	5 11
Collinswood, O.,	6 6	Parkersburg, Io.,	— 4
Colorado Springs, Col.,	8 20	Perris, Cal.,	— 4
Columbus, O.,	— 14	Pittsburg, Vt.,	— 17
Cortland, N. Y.,	8 12	Pomona, Cal., Pilgrim,	— 4
Cresco, Io.,	3 4	Portland, Me., Willis-	4 6
Danbury, Ct., First,	15 16	ton,	2 7
Second,	3 3	Portland, Ore., First,	1 5
Danville, Vt.,	4 4	San Diego, Cal., First,	— 13
Denver, Col., Boule-	— 4	San Francisco, Cal.,	6 15
yard,	— 4	First,	1 4
North,	2 3	Fourth,	3 6
Olivet,	1 3	Oliver,	3 3
Plymouth,	3 3	Santa Cruz, Cal.,	3 9
Third,	— 3	San Rafael, Cal.,	1 4
Eagle Grove, Io.,	3 3	Saratoga, Cal.,	1 4
East Corneth, Vt.,	4 5	Seaside, Wn., Plym-	50 50
East Hartford, Ct.,	8 13	outh,	2 7
Elkhorn, Wis.,	11 12	Springfield, Ill., Sec-	9 10
Elmira, N. Y., St.	11 13	ond,	3 6
Luke's,	8 8	Third,	3 2
Fresno, Cal.,	8 8	St. Johnsbury, Vt.,	13 13
Grand Rapids, Mich.,	3 4	Fourth,	3 6
Holland,	4 6	St. Louis, Mo., Plym-	3 2
Johnsbury, N. H.,	15 15	Redeemer,	— 3
Harriette, Mich.,	8 9	Terrence,	8 8
Hayden, Mass.,	16 20	Sulauk, Cal.,	— 3
Highlands, Cal.,	15 15	Villa Park, Cal.,	9 33
Hopkinton, N. H.,	1 4	Washington, D. C.,	20 22
Hot Springs, S. D.,	4 4	Waterford, Vt.,	3 3
Indianapolis, Ind., Fel-	3 9	Wauwatosa, Wis.,	4 6
lowship,	3 3	Wellsville, N. Y.,	— 13
Jericho Center, Vt.,	3 3	West Salem, Wis.,	1 7
Lake Geneva, Wis.,	28 36	Worming, Ill.,	— 4
Lancaster, Vt.,	3 4	Nineteen churches	19 34
Lebanon, N. H.,	12 12	with two or less,	19 34

Conf., 976; Tot., 1,585.

Total since Jan. 1. Conf., 9,843; Tot., 21,277.

#### OTHER CHRISTIAN WORK.

The American Tract Society held its sixty-eighth annual meeting in New York City, May 10, and the following Sunday Dr. S. H. Virgin, who was elected a member of the executive committee, preached the annual sermon. For the first time in its history the society reported the death of one officially connected with its work—Mr. William A. Caldwell. The amount of literature gratuitously distributed amounted in value last year to \$21,067. Grants were also made to foreign and pagan lands in money, electrotypes and publications, representing a total value of \$10,488. The society employs 302 colporters twenty of whom are students, who circulated 117,327 volumes. They made visits in thirty-seven States and Territories, also in New Mexico and Ontario, finding 8,217 families without a Bible and 41,820 who habitually neglected church attendance.

The ninetieth anniversary of the Sunday School Union was held in London, Eng., the first week in May. Among other topics the home department was discussed at length and favorably. The International Lesson System also received much attention in a conference at which Dr. J. Munro Gibson presided. A series of resolutions was unanimously passed, assuring the International committee of the warm appreciation of their efforts by the British Sunday School Union, suggesting a two years' elementary course especially on the life of Christ for infant classes, the linking of an illustrative passage with a doctrinal passage when the latter forms the

lesson of the day and the disuse of temperance and other special lessons, such subjects to be taught as they fairly arise in the course of Bible study. Messrs. F. F. Belsey and E. Towers are to be among the representatives of the union at the World's Sunday School Convention in St. Louis next September.

The Thirtieth International Convention of the Young Men's Christian Associations of North America recently met in Indianapolis, over four hundred delegates being in attendance. In the discussion of the growth and prospects of Y. M. C. A. work among colored young men it was stated that two missionaries now at work in Africa had gone from colored associations in educational institutions, and five more were in training for the same field. Work among railroad men was presented by the general purchasing agent of the Denver and Rio Grande Railroad. Striking aspects of the college field today brought out delegates from some twenty of the leading educational institutions. Association work in foreign lands was presented by Mr. L. D. Wishard, who gave the result of four years' travel in the East. Reports were presented from 1,439 associations, showing an aggregate membership of 245,809. They employ 1,185 paid officers, own 284 buildings, worth \$12,591,000, and other property in excess of all debts (including buildings) to the amount of \$14,208,043. An aggregate of 2,582,365 young men attended the young men's religious meetings during the year and 350,000 the young men's Bible classes. Ex-President Harrison and ex-Postmaster-General Wanamaker visited the convention and each made a brief and interesting address. The former referred to the fact that in the earlier days of its history he had been president of the Indianapolis association.

### THE PRESBYTERIAN GENERAL ASSEMBLY.

At the time of the present writing, Friday evening, May 26, the General Assembly of the Presbyterian Church in the United States of America is engaged in "railroading" the legitimate work of that body at a thinly attended and extra evening session interjected between two sessions of the assembly sitting as a court for the trial of the judicial case of Rev. Dr. Briggs. It is a commentary on the relative importance of the matters before the assembly that the Briggs case should occupy the whole day to the exclusion of the consideration of the reports on the work of the benevolent boards of the church, and that these latter should be compelled to find consideration in any odds and ends of time that cannot be occupied by the consideration of judicial business. It may be said that this is but an evidence of the importance attached to the case of the accused professor, but it is nevertheless deplorable that after the full and hearty acceptance of the standards of the church which he made at the close of his argument it should be considered necessary to push the case to a conclusion fraught with danger to the integrity of the denomination. It is unquestioned that the men who are pushing the matter to a conclusion are conscientious, and that the majority of the opponents of Dr. Briggs are honest in their convictions, while at the same time it is permissible for the spectator to regret the limitations of the vision, scholarly and Christian, of such honest opponents. But when it is evident that prejudice and personal opposition are joined with the other motives active in the case, one is almost compelled to pronounce the methods adopted and the tactics employed to be anything but becoming in the case of Christian gentlemen.

The present condition of the controversy is that the appeal of the committee which has been conducting the prosecution of Dr. Briggs, against the decision of acquittal pronounced by the Presbytery of New York, after a long hearing of the parties and of the members of the assembly who were so fortunate as to catch the eye of the moderator, has been entertained. A brief review is needed in order to make the procedure plain to the unaccustomed reader. Appeals remove a judicial case from a lower to a higher court, "generally"

to that immediately superior, i. e., from the presbytery to the synod and thence to the General Assembly. They can only appertain to the "final judgment" in a judicial case. Any action or decision of the lower judicatory, other than the final judgment or verdict, can only go to the synod on complaint and cannot be carried at once to the assembly. In the present case there are complications resulting from this condition of the law. Against some of the acts of the Presbytery of New York complaints touching the interpretation of constitutional law are now pending—points which are of vital importance to the accused professor but which are impossible of adjudication before next October, when the synod will meet. In view of these complaints and of their importance, it was contended that the appeal against the verdict of the presbytery should be sent back to the synod for its consideration, rather than that the assembly should proceed with it here and now to the manifest infringement of the constitutional rights of the appellee. It is admitted on all sides that the orderly and ordinary procedure is to the assembly through the synod, but it is urged that this is an extraordinary case which justifies a procedure out of the usual course. On the other hand, it was retorted that extraordinary reasons should be forthcoming in full justification, reasons which would not be applicable to the ordinary case of appeal.

The argument of Dr. Briggs against the entertainment of the appeal was long and able. It revealed the ecclesiastical lawyer possessed of great acuteness and learning. Briefly summarized, his plea was based on a variety of considerations, as follows: The verdict of the presbytery, in so far as it was an acquittal in correspondence with the vote of the presbytery, was a clean verdict. But the presbytery in its executive and episcopal capacity combined with the verdict certain things which were in reality no proper part of the verdict itself. Most of the points made in the appeal of the prosecutors are leveled at these additional features. In so far as this is the case it was contended that only complaint, not appeal, is possible, since they were denominated in the appeal itself "action and decisions," as distinguished from "final judgment." These portions of the appeal should, therefore, be ruled out of present consideration.

The next point was that in no court of Christendom is it possible for a public prosecutor to appeal after a verdict of acquittal has been pronounced. Appeal is only allowed to private parties where there is a grievance, and the rule, therefore, excludes a public prosecutor in whose case a grievance is impossible. A private person acting as prosecutor is liable to damages for libel if he fail to make good his case, but a committee of prosecution acting in a public capacity is shielded behind the name of the church at large. Following this was the contention that the right of appeal is confined to an "original party," and in a case where the litigation is instituted by a presbytery the "Presbyterian Church" is such by the law. It was denied that the five members of the committee, constituted as such by the Presbytery of New York, actually represent the whole church. That function remains in the appointing presbytery, against whose wishes the committee has acted in appealing the case.

Mention has already been made of another point made by the defendant: that there are pending in the Synod of New York certain complaints which he is unable to bring before the General Assembly, but which are essential to the proper adjudication of his case in all its bearings affecting his constitutional rights. This is a technical point not easily understood except by means of a long explanation not here possible. Stripped of technical features it may be said that these

complaints affect the very existence of the "committee of prosecution" as an "original party," in which capacity alone they claim the right of appeal. The defendant thus relied upon the manifest justice of his contention that the assembly had no right to proceed to pass upon a point which is not and cannot be properly and legally before it for consideration.

The discussion which followed in the assembly served to bring out many objections to the proposed entertainment of the appeal. Dr. Herrick Johnson of Chicago put these objections in most pointed form. But in spite of their force and in spite of the fact that manifest injustice must be done to the case of Professor Smith of Cincinnati, which is to come up in due course before the Synod of Ohio in October, the assembly decided by a vote, which was announced as 409 to 145, to entertain the appeal and to proceed with the case upon its merits.

There are some things in connection with the proceedings which are worthy of special mention. At the close of his argument Dr. Briggs said that his stand is taken on the constitution of the church and that he is willing to stand upon that platform. In regard to the standards of the church he reaffirmed his allegiance to them, his hearty acceptance of the first chapter of the Confession of Faith touching the doctrine of Holy Scripture without qualification or reservation. He also gave his entire assent to the system of doctrine contained in the Confession and repeated his affirmation of his ordination vow, taken at ordination and repeated triennially ever since he entered upon his professorial career. This statement was so explicit that it cleared the minds of many commissioners and made them ready to accept it as a termination of the whole matter. In the midst of his speech he made reference to the alleged threat of some to separate themselves from the church if the case went on to the manifest injury of justice and constitutional rights. His advice was that no one should follow such a course, but should remain inside the church and do battle for the right and truth from a place of influence such as no outsider can occupy.

It would be easy to quote extract after extract from the speeches made in favor of the entertainment of the appeal, to show that many presbyteries in instructing their commissioners how to vote in the matter under discussion had prejudged the case without regard to its merits, and that many members had come with their minds made up and in such a condition that no amount of reasoning or evidence can affect them in the final issue. They would indicate that the assembly was chosen with a view to issuing the appeal and trying it on its merits. Others would show that presbyteries expect their commissioners to "condemn" the appellee without reference to his explanations or defense. But these things are too painful for long consideration; only a sense of the necessity of stating the truth compels their mention.

Mention may be made of a peculiar contention of the prosecution, which made its appearance in the trial in New York and which has again cropped out in the preliminary proceedings here. It is that the indictment shows certain words and ideas expressed by the accused in his acknowledged writings. Over against them are placed extracts from the Confession of Faith. The peculiarity of the mental processes of the prosecution comes in their assertion that these things thus placed in juxtaposition are sufficient to prove the defendant guilty without any further argument on the part of the prosecution, without any attempt to prove that there really exists the conflict which they allege. The mere statement of their position is so absurd that it needs no further comment, and yet it has the result that the prosecution gains favor in the



assembly because it makes a consequently modest demand upon the time of the body.

The result of the vote, 409 to 145 or thereabouts, reveals a peculiar state of affairs. It is certainly very surprising that so large a number can be found to vote in favor of a course of action which would result in the absolute withdrawal of all charges against the accused and the entire toleration of the views which he holds. The implications of this vote of 145 commissioners are truly amazing. The alternate proposal to refer the matter back to the synod would have commanded a far larger vote if it could have been brought up on its naked merits, but there were parliamentary tactics employed which prevented a full show of strength. It was evident that the majority was unwilling to allow such a show of numbers. The case now goes over till next week, when it is proposed to try it on its merits without interruption, the sessions continuing morning, afternoon and night till a conclusion is reached.

It remains only to add that the assembly has adopted recommendations which are fatal to the requests of more than sixty presbyteries looking toward specific revisions of the Confession of Faith or the formation of a brief and Scriptural creed for church purposes.

C. R. G.

### FREE THOUGHT AND SPEECH IN JAPAN.

The *Kumiai* (Congregational) churches of Japan held their annual meeting at Tokyo, April 5-9. Twenty-nine out of a possible fifty-one churches were represented and there was a fair attendance of non-voting delegates. For the first time in its history Japanese Congregationalism broke away from the central cities and held its annual meeting at the eastern capital. The meeting proved a most difficult one to report, for it is well-nigh impossible to give any intelligent account without writing things that had better not go into print. Moreover, the impression made on different minds varied with the temperament and views of the individual.

But as secrecy, especially in the Orient, always awakens suspicion and does more harm than good it seems to me wise frankly to give my own impressions of this unique and, as it is likely to prove, epochal annual meeting. Let it be said first that the brethren came together with much anxiety and in a deep spirit of unrest. Among many causes for this there should be noted the intense nationalism of the day, which has deeply affected some of the ablest men in the denomination. They love their country and are so pained at the present slow progress of Christ's kingdom here that in order to Christianize Japan they are ready to go to almost any length in Japanizing Christianity. This led them to advocate extreme measures in the matter of independence of all foreign dictation and to criticism of missionaries for not showing more heroism and self-sacrifice. In the main these critics were a few of the great leaders among the *Kumiai* pastors.

Another cause was the widening gulf between this select band of old-time leaders and the large mass of younger workers. The juniors claimed that the seniors had been too exclusive and autocratic. The third cause was the general unrest of the times, dissatisfaction with recent slow progress, the stirring of new lifeblood at this spring season and the desire to do something dramatic to rouse the church out of its lethargy. It was felt that there must be an explosion before true solidifying could begin, full and free criticism before peace and progress. Hence two private sessions were held at which every one was encouraged to free his mind.

The two classes especially attacked were the older leaders in the church and the mis-

sionaries. The latter found many warm defenders especially among the younger workers, and extreme positions on the matter of independence were severely criticised. At the close of the sessions there were frank confessions of mistake and a general making up all around, while scattered through the public meetings many earnest prayers were offered and fervid appeals made.

The practical outcome is that a sharp line of distinction is drawn between independent and dependent churches, the former to be classed by themselves and alone to have voting power at the annual meeting. The new standing committee were empowered to confer with our mission at its annual meeting in July, if deemed best, on the whole subject of independence, future annual reports and statistical records.

A strong effort was made to reorganize the Home Missionary Society, with a non-salaried president and secretary, drafting ten of the best pastors to do field work each a month in turn. This met with heavy opposition, and Mr. Ebena was re-elected president, receiving twenty-six out of thirty-six votes but advised to let other matters alone and give his whole attention henceforth to the interests of the society. It was voted to send a representative to the World's Fair Religious Congress. Three historians were elected to collect material for a comprehensive record of the life of the *Kumiai* churches. The Home Missionary Society reported a debt of \$304. To lift that debt and give the work a grand push forward it was voted to recommend to all the churches the observance of the first week in May as a sacrifice week.

A very few of the most striking remarks made in the debate were the following, some of which lose their pungency by translation:

The burden of work has increased faster than our faith and courage to meet it.

If we will return to the self-denying spirit of former days we shall have a revival as we had then.

Evangelization is more important than independence.

The greatest encouragement at the present time comes from the attitude of those outside the church, the greatest discouragement from that of the church itself.

Drop these extreme criticisms and pull together. Have faith in God and in each other.

There are no bishops in the *Kumiai* churches. Even Neesima was only a servant of God. Let no one think he is called to lord it over the churches.

You missionaries think too much of your health and the care of your children. Think of the poor Japanese evangelists by your side and how little they have in comparison with you. But they are your brethren.

This keen personal criticism could occur in no other denomination and proves we are brethren together.

On the whole the meeting may be characterized as explosive, extremely critical, educational, unifying and encouraging. Spiritually it was of a high order, the very intensity of its personal attacks being largely owing to a fierce longing for a higher consecration at least each for his neighbor. Radical independence was given a healthy push forward. New proof of the oft-repeated statement, "There is no privacy in Japan" was given. Apparently freedom of debate to the point of thinking aloud is the only preventive of suspicion here in the Orient.

We missionaries must be more careful than ever to have it understood on your side of the water not only that we do not control these independent churches but that the main work in them and in others is done by the Japanese. We are their helpers; not they ours. This leads me to say that even so keen an observer as Dr. F. E. Clark, in his desire to show his appreciation of us missionaries, has implied that we do more than should be credited to us. In our relation to the churches contiguous to our stations we are neither bishops, as his generous words might lead some to imply, nor, as some Japanese call us, simply "media of com-

munication" between the American churches and these Japanese Christians. In dealing with this sensitive people it is not best to exactly define our relations. But we are truly anxious to urge them forward in every possible way toward a condition of true independence. With so many strong leaders and such an intense spirit of nationalism as is in the air the board's work in Japan is rapidly passing into its third and last stage, when all authority and leadership will be turned over to the Japanese and foreigners become of relatively less importance.

This transition period is a time of nervous strain and severe exaction. We missionaries need special wisdom, faith, courage and consecration. Even the good old principle, "English hands should control English money" must be given a liberal interpretation and possibly be ignored entirely. But there is no need of crossing rickety bridges till we reach them. No extreme measures will be adopted without the indorsement of American givers, if at all. Pray for us, sympathize with us, trust us and above all have confidence in the Japanese churches.

Some weeks ago Prof. T. Inoue of the Imperial University published simultaneously in seven journals an article severely attacking Christianity. He claimed that the Western religion was unsuited to Japan's needs, had never made any progress in the Orient and was hostile to the basis of ethics prescribed for the schools by his imperial majesty, the emperor. The article created a tremendous sensation, but entirely overshot the mark.

Mr. G. Takahashi, a loyal Presbyterian and one of the prominent writers of the day, began a strong and caustic series of articles in reply, which so completely did its work that the poor professor began to plead for mercy. He stated that in his book, soon to be published, he would correct the errors which he acknowledged filled his previous article, and he begged that Mr. Takahashi's criticisms be stopped midway pending the publication of the fuller work. It is reported that he even sent two brother professors to intercede in his behalf. He is now the laughingstock of the country and fears he may lose his position. Of course the university cared nothing for his attack on Christianity, but now that he has been worsted and proved guilty of the most unphilosophical temper of mind and unscientific reasoning he has lost caste and confidence. There is one cause of gratitude in the whole matter and that is that scholarly Japan refuses to be imposed upon by barefaced lies and superficial reasoning. It means much that just at this time of a revived nationalism a professor who enjoyed the reputation of being one of the few great philosophers of the land should be so quickly silenced on this subject of religion and education. Even five years ago no Christian would have dared to reply to such an attack or if he had it would have attracted no attention outside the Christian community.

J. H. F.

### THE NORTHFIELD SUMMER.

BY HENRY W. HAWKIN.

Little was ever heard of Northfield, Mass., before September, 1880. Then began the conventions for Bible study and religious conference, called and managed by D. L. Moody, which have made Northfield a delight to many of many lands. The present summer opens with larger promise than any before it. Besides the two conventions that have annually occurred in July and August a preliminary gathering will take place in June.

So the first Northfield convention of college women and the Y. W. C. A., the eighth of college men and the Y. M. C. A., and the eleventh of older men and women, who are interested or engaged in every form of service for promoting the kingdom of heaven upon

earth, will probably crowd this little town with more people and events than any previous year has witnessed.

Four things will especially contribute to this effect and also, we believe, to heightening the value and widening the influence of these opportunities.

1. The recent work of Mr. Moody in Great Britain not only brought him in contact with new men, but enabled him to secure for the summer the attendance of some able helpers from abroad, who otherwise might not have come this way. It will also increase the number of those who come from Great Britain as visitors. Among the helpers certainly expected are Henry Drummond in July and John McNeill in August.

2. The widely published accident to the *Spree*, on which vessel Mr. Moody was returning from England, and the association of his name with its extraordinary deliverance from peril interested many persons who may be led by that event alone to visit Northfield.

3. The convention especially devoted to young women begins a new series of events in which large numbers of the best and best trained women may be expected to participate. It will bring to educated Christian young women the ideal of life, the means of spiritual growth, the methods of service and the rare stimulus to noble effort which the July conventions have already brought with such admirable results to college men.

4. The great World's Fair will not be unfelt in this distant village. There will be much passing back and forth between Northfield and Chicago this year. The man whose life and influence have been so largely given to these two places will divide his time between them, having large plans for both. And many who are associated with him in these plans, and profoundly in sympathy with him in his far-reaching efforts to promote the triumph of Jesus Christ in a world that does not know its rightful Lord, will be in Northfield, as well as in Chicago, to pray and study what next to do in the cause to which their hearts are mutually and supremely pledged.

It is a broad platform, as is well known, that Mr. Moody keeps. Upon the one ground of personal fidelity to Christ and delight in Christ's Word he brings together in harmony many men of many minds not always found together. With rare tact he holds them to that ground and to those matters that appeal most to the common understanding and common experience of all Christians. No speaker on his platform wanders far from this common ground without a summons or sign to return. His deep interest in Bible doctrine is never speculative but wholly practical. He discusses no doctrine and would have none discussed but for its immediate bearing upon life. His end in such discussion is always and only to hear these sayings of Christ and do them. His creed might all be put into these words: I believe in Christ and in whatever Christ believes. His question is: What did Christ think of the prophets, the apostles, the Scriptures? What does He think of man, of sin, of me? What does Christ show God to be? What does Christ command, what does Christ offer us, and what shall we think of Him? His great confidence in Jesus Christ draws down great graces upon his head, and that alone makes him the channel of grace that he is to multitudes high and low, learned and ignorant. In this he is an example to churches and scholars and people and all. By this means only he prevails in uniting Christians of many names and differing opinions and makes Northfield a place where Christian brotherhood is perhaps as well exemplified and Christian faith, ideals and efforts are as truly advanced as in any place in this distracted world. And the future of Northfield will be much greater than its past.

Detailed announcements for the season will

be duly sent out. Facilities for the entertainment of visitors are better than ever. Inducements for families to settle in town for the education of their children are growing strong. Among recent comers Major Whittle and George C. Needham have become residents here, and Northfield will yet become, still more than now, a home of evangelists, a source of gospel efforts, missionary movements and Christian literature and an important center of Christian education for all the world.

### SOUTHWORTH LECTURES ON CONGREGATIONALISM.

Dr. Amory H. Bradford of Montclair, N. J., gave last week at Andover Seminary the annual Southworth lectures on Congregationalism, taking as the general subject of the four lectures Phases of American Congregationalism.

The first lecture was on Congregational Creeds in England and the United States. Congregational usage, he said, admits of no general creed. Independent societies are independent in their creeds. In England it is largely the custom for Congregational churches to have no creed at all, although a doctrinal schedule inserted in the trust deed of the church sometimes takes the place of a creed. With us the first approach to a general confession of faith was the Burial Hill Declaration of 1865. Before that there had been frequent reaffirmations of adherence to the Westminster and Savoy Confessions. For its purpose it was well-nigh perfect, but it has often been used for purposes for which it was never intended. At Oberlin in 1871 the term "Calvinistic," as describing the faith of the Congregational churches, was dropped in spite of Professor Park's prediction of catastrophe. In 1883 the creed commission of the National Council presented its report, which as a mere declaration of what the churches commonly hold was received with approbation on all sides and hailed by the *Advance* and *Independent* as satisfactory and sufficient.

The second lecture was taken up with a sketch of Congregationalism in America. After tracing the early history and failure of the compromise with Presbyterianism, Dr. Bradford showed how, later, the true principle of Congregationalism reasserted itself. Many Western States are strongly Congregational. The Connecticut churches have worked themselves free. Yale stands for the Congregational principle; Hartford has been supposed to stand for the other, but can no longer be said to do so. In the South Congregationalism has not made great progress, and there is still danger that in pushing it there the principle of absolute democracy will be weakened by the influence of race prejudice. Two great controversies have tested our polity. One is that over our system of voluntary societies, which will work but little longer. The other was the Beecher and Plymouth Church controversy, of which it may be said that no form of polity could have managed that difficult case better than the Congregational.

The third lecture was on Certain Practical Questions Arising in Local Churches and in the Fellowship of the Churches. A member of a church, Dr. Bradford held, whose conduct does not make him liable to discipline, but who finds he has not the spiritual life, should be allowed to resign honorably. Discipline is for those who say they have the life and do not show it by their works.

A church must not give full letters to a member whose standing is regular but not good. Two special lists of absentees should be kept—one of those to whom the church would give letters, the other of those whose location or conduct is unknown. Those absent for more than a certain period should not be allowed a vote in the business of the church.

The last lecture was one of great interest

and impressiveness. The subject was Present Tendencies and the Outlook. Ecclesiastically there is a tendency toward independency and also a tendency toward co-operation for better aggressive work. The Congregational churches are moving toward a system in which one central representative board shall organize and direct the work of all the seven societies, electing their executive committees.

As to theological tendencies, as seen from the point of view of the working pulpit, Calvinism is little preached, but lax thinking and carelessness about truth has not taken its place. There is now a more intelligent belief in the doctrines of the Trinity and of the divinity of Christ than ever before in American churches. The doctrine of the divine immanence is slowly but not very perceptibly modifying the theology of the pulpit. Men are generally believing in a continuous inspiration. As to the atonement the tendency is to speak of all Christ's redemptive work as a revelation of God and as a means of imparting regenerating life to sinners. Most preachers have ceased to speculate on how God does His work. In eschatology most men in Dr. Bradford's acquaintance do not find their difficulties met by what is called the Andover hypothesis. The doctrine of retribution for sin is both believed and preached. The spiritual life of our ministers, the consciousness of the divine presence and co-operation, the sense that the minister is a voice of God, are not as strong here as in England. Our life tends toward a conceit of intellectuality. We need to pray more. Congregational churches have not increased in number so fast as others, but Congregational principles have made rapid progress. The desire for church union is not conspicuous among Congregationalists. We are too much engrossed with questions of mere machinery.

### Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (omit words to the line).

**BOSTON MINISTERS' MEETING.** Pilgrim Hall, June 6, 10 A. M. Subject: Reports from the Home Missionary Meeting at Saratoga. Discussion opened by Rev. A. E. Dunning, D. D.

**THE LADIES' PRAYER MEETING.** In the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**ESSEX SOUTH AND SALEM ASSOCIATION AND ESSEX NORTH ASSOCIATION** unite in the observance of **LADIES' DAY** at the North Church, Newburyport, June 6, 9:30 A. M.

**ESSEX SOUTH BRANCH.** W. B. M. Middleton, June 7. Basket lunch. E. H. Short, Secretary.

**ANNUAL MEETING** of the clubs and orders based upon the Wadsworth mottoes, in the vestry of Park Street Church, Boston, May 31, at 3 P. M. Dr. E. E. Hale will preside and Mrs. Ormiston Chant, Rev. Asa Dalton and others will address the meeting.

**BANGOR THEOLOGICAL SEMINARY ANNIVERSARY.**—Annual examinations on Tuesday and Wednesday, June 6, 7. Address before the rhetorical society on Tuesday evening by Rev. Alexander McKenzie, D. D., of Cambridge, Mass. Alumni dinner on Wednesday. The inaugural address of Prof. C. A. Beckwith at 4 P. M. Exercises of the graduating class Wednesday evening.

**THE ADJOURNED ANNUAL MEETING OF THE AMERICAN CONGREGATIONAL ASSOCIATION** will be held at 3 P. M., Monday, June 5, in Pilgrim Hall, Boston, for these purposes: (1) To consider whether the association will accept an act of the General Court of Massachusetts, Chapter 38 of the acts of 1888, approved Feb. 21, 1888, and authorizing an increase of the capital stock of the association, etc.; (2) To elect officers and transact any other business.

**ANDOVER THEOLOGICAL SEMINARY.**—Anniversary, June 10-18. Sunday, June 11, 10:30 A. M., Chapel: Sacrament of the Lord's Supper; 4:30 P. M., Sermon to the graduating class by Rev. Prof. Edward Y. Hincks. Tuesday, June 12, 9 A. M., Junior lecture-room: Examination of the Junior class in New Testament Greek; 10:30 A. M., Middle lecture-room: Examination of the Middle class in Systematic Theology; 2:30 P. M., Junior lecture-room: Examination of the Junior class in Biblical History; 3:30 P. M., Senior lecture-room: Examination of the Senior class in Church History; 7:45 P. M., Chapel: Anniversary of the Society of Inquiry, addresses by members of the Society. Wednesday, June 13, 8:30 A. M., Bartlet Chapel: Vocal Culture; 9:30 A. M., Junior lecture-room: Examination of the Junior class in Hebrew; 10:30 A. M., Middle lecture-room: Examination of the Middle class in Biblical Theology; 2:30 P. M., Chapel: Meeting of the alumni; necrology by Rev. C. C. Carpenter, Secretary; New Methods of Christian Work in City and Country, Rev. George F. Kengott, and others; Discussion, 6-8 P. M., Bartlet Chapel: Social gathering of the alumni and other friends of the Seminary. Thursday, June 15, 10:30 A. M., Chapel: Anniversary addresses by members of the graduating class; 1 P. M., Bartlet Chapel: Anniversary dinner.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.



**AN INSTITUTE OF THEOLOGY.**—The faculty of Chicago Theological Seminary propose to hold an Institute of Theology at the seminary buildings, 81 Ashland Boulevard, from July 12 to 21, inclusive. Lectures will be given from eight o'clock till eleven every morning.

**PROGRAM.**—1. Outlines of Old Testament Theology. Professor Curtis. 2. The Apocalypse a Practical Book for Every Christian. Professor Gilbert. 3. Comparative Religion. Professor Harper. 4. New Testament Times. Professor Scott. 5. Methods of Social Reform. Professor Taylor. 6. Christian Ethics. Professor Wilcox. 7. Eminent Scottish Preachers. President Fisk. Each course includes six lectures.

**EXPENSES.**—Single room, one person, \$2.00 for the sixteen days of the term; two persons, \$12.00. Membership ticket, admitting to all the lectures, \$2.00. Board at reasonable rates.

**APPLICATION.**—Application must be made before June 20. The Institute is open to women as well as men. Address, George H. Gilbert, 81 Ashland Boulevard, Chicago.

**THE CHICAGO CONGREGATIONAL MINISTERS' UNION** meets in the Y. M. C. A. Building, 148-150 Madison Street, at 10.30 A. M., Mondays.

**TO CHURCHES IN DEBT.**—It may be an advantage to any church handicapped with debt to communicate with "Financier," care *Congregationalist*.

#### STATE MEETINGS.

Any additions should be sent to us as soon as possible.  
 Vermont, Montpelier, Tuesday, June 12.  
 Connecticut, Rockville, Tuesday, June 20.  
 Maine, Brunswick, Tuesday, June 27.

#### BENEVOLENT SOCIETIES.

**THE AMERICAN HOME MISSIONARY SOCIETY** is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION.** Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.** Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Scott, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.** Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**THE NEW WEST EDUCATION COMMISSION.**—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles E. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Bookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

**AMERICAN COLLEGE AND EDUCATION SOCIETY.** J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Hallie, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students; the minister, Institution, recognized; Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.**—The Missionary Department employs Sunday school missionaries, organizes schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1652.

**THE AMERICAN MISSIONARY ASSOCIATION.** Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House New York City.

**THE AMERICAN SUNDAY SCHOOL UNION.** established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1652.

**AMERICAN SEAMEN'S FRIEND SOCIETY.** No. 76 Wall St., New York. Incorporated April, 1832. Object, to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Savior's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
 Rev. W. C. STITT, Secretary.  
 W. C. STURGES, Treasurer.

**BOSTON SEAMEN'S FRIEND SOCIETY.** founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.  
 GEORGE GOULD, Treasurer.  
 BARNAS S. SNOW, Corresponding Secretary.  
 Congregational House, Boston.

#### Marriages.

(The charge for marriage notices is twenty-five cents.)

**MEANS-COIT.**—In Winchester, May 23, by Rev. Joshua Coit, Rev. Frederick H. Means of Windham, Ct., and Helen C. Coit, daughter of the officiating clergyman.  
**WELLS-MUNGER.**—In New Haven, Ct., May 23, by Dr. T. F. Munger, father of the bride, assisted by Rev. H. W. Wells, Philip F. Wells and Eleanor D. Munger.

#### Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

**CLEMENT.**—In Derry, N. H., April 24, Mrs. Nancy M., widow of the late J. H. Clement, aged 75 yrs. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

**FARMER.**—In Chicago, May 23, Prof. Moses G. Farmer, one of the most noted electricians in the country, aged 73 yrs.

**NEWTON.**—In Worcester, May 16, Simeon Newton, aged 76 yrs.

**PARKER.**—In San Diego, Cal., May 20, Julia Grace, youngest daughter of the late Walter L. and Julia M. Parker, formerly of Dedham, Me., aged 22 yrs.

**SMITH.**—In Staffordville, Ct., May 12, Almenna Work, wife of Sidney Smith, aged 76 yrs.

#### DANIEL EUGENE DAY.

The following resolutions have been passed by the Union Church, Providence, R. I.:

Our Heavenly Father having called us to mourn the loss by death of our beloved brother, Daniel Eugene Day, a deacon in the church, we deem it fitting that we make the following minute upon our book of records, to wit:

Daniel Eugene Day was one of the original members of the Union Congregational Church. Before the union was consummated he was active and efficient in aiding to bring it about. After the union and until the day of his death he was zealous and untiring in promoting the welfare of the church. He loved his church with a deep and true affection, was proud of her honorable record and was always ready, by word or deed, to extend her influence for good.

We wish to testify to his great value to the church and our great loss in his death; also we bear loving tribute to the worth and excellence of his character. He was able in council, firm in his convictions, tender in heart, faithful to all his obligations. He was ever his pastor's friend and supporter, always in his place in church and in the prayer meeting, ready to respond to any proper appeal for aid. His piety was of the olden type, founded upon the evangelical truths of the gospel in all their strength and purity. The Bible was God's book for him, and he received its teachings with the docility of a child. Thus he ripened for heaven in doctrine, in life, in work. In fullness of his time he came to a peaceful rest, falling asleep, without a doubt or a fear, as peacefully as a tired child lies down at the close of a long, happy summer day. We direct that steps be immediately taken to procure a suitable portrait of our brother to have upon the walls of our church parlors. We also direct that a copy of this minute be furnished to his family with an expression of the tender sympathy of the church to them in their great bereavement.

Done in church meeting this eleventh day of May, 1893.

ASA LYMAN, Cleric.

FRANCIS A. HORTON, Chairman.

THE china shops are busy at this season selling wedding gifts, cut glass and fine porcelains being an important factor in the modern bride's souvenirs of the occasion. Jones, McDuffee & Stratton's exhibit is extraordinary in extent and attractiveness.

**SERIOUS RAILWAY ACCIDENT.**—Milk train in collision; no milkman turns up; disappointed housekeepers; coffee without cream. A petty annoyance resulting from a neglect to keep the Gail Borden Eagle Brand Condensed Milk in the house. Order now for future exigencies from Grocer or Druggist.

THAT cure of George W. Turner of Galway, N. Y., of scrofula, by Hood's Sarsaparilla, was one of the most remarkable on record.



## Ready Made.

Each year we are reducing the amount of ordered cabinet work all over this country by the remarkable excellence of our regular work. Two years ago it would have been quite impossible to secure such a piece as this without having it built to private order.

It is really a superb production, worthy to rank with the finest craftsmanship of New York or London. Better cabinet work is not built in America today.

Yet you pay us less than half what would be charged by any fashionable decorator for no better work. Indeed, much of the high-cost cabinet work today is of inferior construction.

As often as once a fortnight we complete one of these elaborate pieces of furniture. The buyers for such work come to us from all over this country, as far away as California and Oregon. We have a very large trade from Chicago, Denver, Kansas City, Pittsburg and the leading cities in the South.



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from **Dyspepsia**. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

### Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

**HOOD'S PILLS** are the best after-dinner pills. They assist digestion and cure headache.

## CHURCH ORGAN

**FOR SALE.** An excellent Church Pipe Organ at less than half original cost. In perfect order and may be tested at any time. Now in regular use in church services. Also a fine lot of second-hand Church Pews. F. H. MANSFIELD, 196 Arlington Ave., BROOKLYN, N. Y.

#### Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

**Furnished house.** delightfully situated in Portland, Me., for rent through July and August. Rates reasonable. Address 27 Pine Street.

**World's Fair Rooms.**—Three rooms to rent by week for fair season at my Chicago home. Rate, \$1.00, \$1.50, \$2.00 per day according to location. House 2 1/2 miles from grounds. Quiet, pleasant street. Quick transit, elevated, cable or steam cars. Address Geo. M. Herrick, 22 Congregational House, Boston, or 4234 Champlain Avenue, Chicago.

**Rev. J. M. Bell,** recently of Lisbon, N. H., and now living in No. Leominster, Mass., will be happy to engage himself as a pulpit supply or re-enter the pastoral again.

**To Rent for the Summer.**—A furnished house of nine rooms; beautiful location; fine lawn; large vegetable garden and a variety of fruit. Address Box 216, Amherst, Mass.

**Paine's Furniture Company,**  
 48 CANAL STREET { South Side Boston & Maine Depot.

### EVANGELISTIC ASSOCIATION OF NEW ENGLAND.

The sixth annual meeting of this society, held in Park Street Church, Boston, May 23, 24, opened with a private conference of its evangelists, 150 of whom are now regularly employed by the association. Their work is chiefly in Massachusetts, all but six of the 117 series of meetings during the year, each extending over a period of two or three weeks, having been held in that State. Through its ministerial supply twenty-seven ministers have been provided with permanent pastorates and 162 churches, 120 of them Congregational, were supplied with preachers for a single Sunday. These and similar facts presented by the secretary, J. E. Gray, revealed to the audience an astonishing degree of religious indifference in a section of the country which is popularly supposed to be wide-awake to its spiritual interests.

Among the re-enforcements this last year are Rev. Walter A. Dunnett, formerly a business man of Toronto, who became interested in evangelistic work at the Christian Workers' Convention in Boston and relinquished an annual salary of \$5,000 in order to engage in this work, and Rev. Charles L. Jackson, who, for the same reason, gave up a lucrative position in Brooklyn, N. Y. The president of the association, Mr. Alpine McLean, is a deacon in the Eliot Church, Roxbury, where the Tuesday evening session was held. This church has been a staunch supporter of the association from the beginning, and among the speakers that evening was Dr. A. J. Gordon, who made a noble defense of evangelists and their work. He cited, as a typical representative of their methods, the late Archdeacon Philpot, who, until his death at ninety-seven, had made it a principle to "preach the gospel every day in the year, in every place, to all men." Delightful incidents, illustrating his tact in approaching men on the subject of personal religion, were added.

A notable address was given the first afternoon by Dr. S. L. Blake of New London, showing that spiritual force is the great uplifting power in the world. One session was conducted chiefly by women and many touching facts were related to show the power of personality in saving souls. Rev. A. S. Gumbart emphasized the value of illustrations from nature, from the laws of botany, physiology and astronomy, the moral analogy which is drawn being likely to fasten itself in the memory. France was represented by Mrs. Cole-Bowen Hornibrook, who described the work of anarchists in the Belleville district of Paris, and India by Mr. Karmarkar, who made a plea for a separate evangelistic association in that land. The last evening the house was crowded and Hon. Elijah A. Morse made a ringing address opposing the Sunday opening of the World's Fair. The simple songs of the blind singers, Mr. and Mrs. W. V. Baker, added much to the enjoyment of all the meetings. Mr. Abram P. Downs was elected president for the ensuing year.

### THE BUSINESS OUTLOOK.

There is a general disposition to hope that financial affairs are already somewhat on the mend. Vice-President Green of the Pennsylvania Railroad Company says that the bottom of the business depression was reached in April, that his road now has abundant business to employ it and he looks for improvement from now on.

There can be no very sharp recovery, one would say, from the very severe shocks which trade and finance have lately sustained. Surely the effects of the recent panic are showing themselves very numerous just now. Weak concerns are going to the wall

one after another. Confidence among lenders is a matter of very slow growth and before credit is again very freely extended it may be expected that a large number of failures will ensue. Such disasters should, however, be understood as reflecting not present or coming conditions, but the losses and rottenness of former times which the present contraction of credit is exposing.

The exports of gold continue and on a large scale. There is no reason to hope for any early and final cessation of these exports, except the fact that during the summer the balance of trade seasonably and annually swings in favor of this country. But the general curtailment of trade is at last reducing the volume of importations, while the exports are beginning to increase. Reduced imports are a logical result of the unsatisfactory trade conditions in this country. Increased exports are reported of late, but one can only hope for them to continue.

There is much complaint in regard to the spring trade with the retail merchants. In all lines of trade sales have been small, with the result that large stocks are left on hand. So that at the very bottom of the trade structure the conditions are not very encouraging.

### Money Will



### Double Itself

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I have secured a beautiful tract of land in one of Boston's most delightful seaside suburbs, only six miles out, which is to be developed at once. \$20,000 pays for the land and \$5,000 will be needed to develop it. Already nearly half of the whole amount has been taken by Boston parties. Shares of stock \$100. each; full paid and non-assessable.

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### DEFINITIONS.

**CASH:** Comfort in the concrete.

**AN EGOIST:** A man who fails to disguise the interest he feels in himself.—*Puck.*

**PROPERTY:** Communion with God through the material world.—*Dr. Brownson.*

**TRUE RELIGION:** At its soul is spiritual sympathy with and spiritual obedience to God.

**CREDIT:** The motive power which induces persons who have cash to part with some of it to those who have it not.

**BIMETALLISM:** Is a subject that is frequently discussed by amateur financiers after a good dinner or the near approach of coffee.—*Punch.*

**THE AMERICAN CHARACTER:** Self-assertive, but kindly and sociable; indisposed to "orate" about equality and fraternity but ever jealous of any affront to his manhood as an equal citizen and voter, and ready to give the most concrete exemplification of the brotherhood of man on occasion; politically conservative, but intellectually radical; "pleased with his world and hating only cant," but always ready to see the self of today surpassed by the self of tomorrow, and more prone to bow in worship of progress than to practice adulation of a less spiritual deity; ready to discuss every proposal of change, but in practice shrewdly intent on the actual consequences of any proposal; his motto apparently "every one for himself," but very able and very willing to combine with other men for a common advantage; distinguished alike by "go-aheadativeness" and by sagacious circumspection; disinclined to bow before dignitaries not of his own making whom he can also unmake at pleasure, but most ready to follow natural leaders; a realist of the realists in politics and business; an idealist of the idealists in his visions of the future of democracy, science and art; alert for his private advantage, yet public spirited in a large degree; superficially irreverent, but fundamentally convinced that he belongs to a chosen nation and a peculiar people. The American is no mixture of incompatible characteristics but a new type of manhood.—*N. P. Gilman, in Socialism and the American Spirit.*

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes.*

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A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.



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Or A. B. Farnsworth, G. E. Pass. Agt., 237 Broadway, New York—L. L. Loomis, N. E. Pass. Agt., 296 Washington Street, Boston, Mass.—W. J. Leahy, Pass. Agt., Mid-Dis., 111 S. 9th St., Philadelphia, Pa.—Jas. Cass, Trav. Pass. Agt., 40 Exchange St., Buffalo, N. Y.

## PUBLIC OPINION.

## THE GEARY LAW.

It is indeed a novelty that the United States should pass proscriptive measures against any race or creed, and indicates the tremendous change in the character of Congress since politics has become a business and patriotism must yield to votes. The Geary act was a caricature on American freedom and, if unrepealed, may be regarded as a precedent for exclusive legislation against other races and nationalities.—*Jewish Messenger*.

Could we object should China deport missionary and trader and tourist until her territories were swept clean of anything that would remind her of the perfidious treaty-breaking country they represent? As we sow we shall reap. In the inexorable allotment of Providence, we shall receive measure for measure. Shall we send our gunboats to force Americans on China when we send our soldiers to drive Chinese out of America?—*Western Christian Advocate*.

If the Chinese are worldly-wise they will expel every American in China, missionaries included, on short notice. Their most enlightened men entertain views as to the mischief done to the national morals and polity by the presence of foreigners in the country to which not one of our sages makes the smallest pretense. They therefore would have a justification for expelling Americans which would raise it morally far above mere retaliation. . . . In common decency we shall desist from our denunciations of the czar for expelling the Jews. The czar can make out a case against the Jews of more or less force. Against our 100,000 Chinese we have no case at all any stronger than the case of the wolf against the lamb.—*N. Y. Evening Post*.

If there ever was an act passed by Congress more at war with the spirit of American institutions than this infamous Geary law we fail to call it to mind. It does not appear to be in conflict with any explicit constitutional provision or limitation on the powers of Congress save one, but, as Justice Field says, and as Chief-Justice Fuller and Justice Brewer no doubt hold, it is violative of the whole spirit of the fundamental law and of every article and clause in it. The majority of the court probably did not feel equal to the task of supporting an indictment so general in its terms. But it would seem that in the fifth constitutional amendment they might have found reasonable and explicit justification for setting aside the act.—*Springfield Republican*.

Regret will be felt by sane and just minds that the court did not decide the other way. The law richly deserves the execration vented on it by the judges of the minority, and we do not discern that the act is anywhere defended by the judges of the majority. It is one of the worst laws ever passed in this world. It is unequal, inquisitorial, arbitrary and tyrannical. Its enforcement is reposed in unjudicial hands which can have an interest in abusing it. The law is an enacted lie. It says it is what it is not. It says it is passed for a purpose and for an object which nowhere enter into its motive and administration. If it were enforced on white men or on black men it would produce a revolution which the world would justify.—*Brooklyn Eagle*.

We should not be in the least surprised if the Chinese authorities did take action of this character and drive such Americans as they found within their national borders outside of them with the least possible delay. Such is the action that we should probably take if the situation was reversed and the Chinese Government had enacted and enforced laws bearing upon us similar to those which we have adopted respecting the Chinese. There is a species of reciprocity in national as well as individual matters, and a nation must expect to be served in the same manner that it serves. We dare say that to those who have started this crusade against the Chinese the fact

that Americans may be driven from China counts for very little. Their comment would, doubtless, be so much the worse for China. But there are large American trade interests there, while in carrying out what they believe to be their duty all of the important religious organizations in this country have placed there extensive missionary establishments.—*Boston Herald*.

WELL WORTH KNOWING.—There are some things about which it is well to be informed. For example, every one of our readers ought to know something about the wonderful cabinet work that is now to be bought "ready-made." Few persons realize that such a superb specimen of cabinet work as the side-board china closet, illustrated in another column by Paine's Furniture Co., is now available as ready made work. It shows better than anything else the great advance in popular art in this country.

**Ridge's Food**  
USED FOR 30 YEARS  
**Still Unexcelled**

The Safeguard of the parent. It is still the store-house of health for the children.

Send stamp (name publication) for Chromo Card to WOOLRICH & CO., Palmer, Mass.

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I buy a \$65.00 Improved Oxford House \$12 Sewing Machine; perfect working, reliable, easily finished, adapted to light and heavy work, with a complete set of first latest improved attachments. FREE. Each machine is guaranteed for 6 years. Buy direct from our factory, and save dealers and agents' profits. Good for FREE CATALOGUE. Mention name OXFORD MFG. CO., Dept. X 22, CHICAGO, ILL.



## Now and Then.

Now and then I fall to dreaming  
Of the good old days again;  
But the times somehow are seem-  
ing

Better now than they were then.

Daughter tells me, Gold Dust  
Powder

Cleans and washes with such ease,

That it lightens household labor, making restful times like these.

Every day her praise grows louder; Even I admit at last,  
That the

## Gold Dust Washing Powder

Has improved upon the past.

What the steam car is to the traveler, and the mowing machine is to the farmer, GOLD DUST is to the housekeeper—a modern means of saving time, strength and money. Sold everywhere.

Made only by **N. K. FAIRBANK & CO., Chicago,**

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ARE  
YOU



## Sterilizing Baby's Milk?

good solid flesh.

Let me emphasize this, as babies fed on condensed milk for example gain, but are white and flabby, and have not any stamina when taken ill. I prefer, to any other, the

## Arnold Steam Sterilizer.

It is simple and inexpensive; anyone can use it.  
For sale by druggists. We will send you our Nursery Hand-  
Book for Mothers free, if you mention this paper.

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The Perfection of Olive Oil.

GUARANTEED ABSOLUTELY PURE BY

*S. Rae*

LEGHORN, ITALY.

Established 1836.

USE "DURKEE'S  
SALAD DRESSING"



## COMMENCEMENT DAYS.

Below is a very incomplete list of the Commencement and anniversary days of the leading educational institutions. We shall be glad to be notified of additional dates or errors.

## COLLEGES AND UNIVERSITIES.

Amherst, Amherst, Mass.,	June 28
Bates, Lewiston, Me.,	June 29
Bowdoin, Brunswick, Me.,	June 22
Brown, Providence, R. I.,	June 21
Colby, Waterville, Me.,	June 28
Colorado, Colorado Springs, Col.,	June 14
Cornell, Ithaca, N. Y.,	June 15
Dartmouth, Hanover, N. H.,	June 29
Doane, Crete, Neb.,	June 15
Flake, Nashville, Tenn.,	June 14
Harvard, Cambridge, Mass.,	June 28
Lafayette, Easton, Pa.,	June 21
Michigan, Ann Arbor, Mich.,	June 29
Olivet, Olivet, Mich.,	June 22
Princeton, Princeton, N. J.,	June 14
Smith, Northampton, Mass.,	June 20
Tabor, Tabor, Io.,	June 14
Tufts, Medford, Mass.,	June 21
Wellesley, Wellesley, Mass.,	June 20
Wesleyan, Middletown, Ct.,	June 28
Western Reserve, Cleveland, O.,	June 14
Williams, Williamstown, Mass.,	June 21
Yale, New Haven, Ct.,	June 28
Yankton, Yankton, S. D.,	June 21

## EDUCATION.

— Hampton Institute celebrated its twenty-fifth anniversary last week with mourning instead of the joy it had anticipated, because of the recent sudden death of its founder, Gen. S. C. Armstrong. A memorial service in his honor, May 25, was attended by over 100 graduates of the school, who came back to express their bereavement in the loss of their beloved principal. Eloquent addresses were made by Rev. Dr. McKenzie of Cambridge, by Elbert B. Monroe of Connecticut, Booker T. Washington of Tuskegee Institute and others. A class of twenty-seven graduated, four of whom were Indian young men, and at the anniversary exercises Rev. Dr. W. S. Hubbell of Buffalo and Dr. Grandison, president of Bennett College, Greensboro, N. C., made addresses. Dr. Grandison before the war was a slave. Rev. H. B. Frissell, who has for many years been connected with the school, was chosen principal in place of General Armstrong.

— Six students graduated into the ministry from the Lay College at Revere Beach, where anniversary exercises were held last

week. The catalogue for the present year announces that the complete course is to include four years. The first year is known as the Business Man's and Young People's Course. Those who take this only will, it is hoped, while engaging in other business, be fitted to be intelligent workers in the Sunday school and other organizations of the church and also to give Bible readings and hold gospel meetings. Those who take two years more will be trained to become Sunday school superintendents and missionaries or pastor's assistants. The three years will be called the Lay College Course. Those who have pursued this course, and who in the judgment of the faculty give promise

of special fitness for the ministry, may take an additional year, when the whole will become a theological course of four years. Rev. J. P. Bixby is president of the institution and among the instructors are Rev. Lawrence Phelps, Drs. E. H. Byington, G. R. W. Scott and C. E. Lord.

I regard a love for poetry as one of the most needful and helpful elements in the life of a human being. Poetry is of the Highest. It is the divine voice always that we recognize through the poet's whenever he most deeply moves our souls.—Lucy Larcom.

## June Weddings.

By Steamer "Angloman," from Liverpool, we have landed 75 packages; by the "Saga more," 109; by the "Pavonia," 112; by the "Ottoman," 48 packages.

By steamship "Hermann," from Antwerp, 99 packages; by the "Colonia," from Hamburg, 6; by the "Xenia," from Hong Kong, 4 packages; and by the "Florida," from Hong Kong, 133 packages, all within the present month, affording us an extraordinary stock of rare and desirable specimens of useful and ornamental Pottery, gleaned from original sources in England, France, Germany and China. With them we have also specimens from the best domestic Potteries and Glass Factories.

**CUT CRYSTAL GLASS,** of the clearest and most brilliant, new designs of exquisite cutting, exclusively our own; costly pieces or sets.

Among the latest designs in cut glass may be seen Salad Bowls, Fruit Bowls, Sherbet Cups and Plates, Appolinaris Pitchers, Sugars and Creams, Celery Trays, Caraffes, Handled Bon Bons, Tall Rose Vases, Decanters, Ice Tubs, Handled Lemonades, Salad Oils, Water Pitchers, and complete table services, of which one just finished and now on view costs over eight hundred dollars.

Patrons requiring old pieces matched will inquire for Mr. LAPHAM or Mr. SOUTHER (formerly with the Boston and Sandwich Glass Co.) in our Glass Department.

**ENGAGEMENT CUPS AND SAUCERS.**

An extraordinary display (Art Pottery Rooms) of new shapes and exquisite decorations, recently received from the Coalport, Royal Worcester, Dresden, Derby, Minton, costing from the low cost up to \$10 each. Some genuine specimens from the Sevres Pottery (near Paris), costing \$30 for a cup and saucer. Also some fine egg-shell specimens of Trenton China.

**DRESDEN CHINA CABINETS,** quite new, with the Watteau China medallions having the new "empire green" decoration. Exquisite productions, costing from \$15 to \$90, now on view in our Art Pottery rooms.

**CHOCOLAT AND COCOA POTS.** Handsome new models and decorations; new cup and saucer for lawn tennis parties, saucer modeled to hold the cup from sliding.

**PLANT POTS AND PEDESTALS,** from Mintons, Burmantofts, Doultons and German potteries, including the leafage decorations from Lambeth, all grades and sizes, from the small for table decorations to the large and very large Jardinieres to take in hydrangeas and other greenhouse plants with or without pedestals.

**OLD BLUE CANTON CHINA—Vases,** Pilgrim Bottles, Tea Jars, Punch Bowls, Biscuit Jars, pieces for Sideboard and Mantels, Antique specimens just landed by ship Xenia and the Florida. Genuine Camphor Wood Chests, with brass corners, from Hong Kong, for storing furs and woollens, costing from \$15 to \$17 each.

**UMBRELLA HOLDERS.** More than 50 kinds to choose from. Chinese, Doultons, Mintons, Boates, Burmantofts, Bonn, Kobe, etc., costing from \$2.00 each up to \$40.00.

**PARIAN STATUARY.** Just landed from steamer Roman, the new, large LIBRARY BUSTS of Wagner, busts of Beethoven; also the STATUETTES of Young Columbus, and medium size of Clytie. As parian is practically hard fired unglazed China it can always be washed to look new.

We have also the sale of **ROGERS GROUPS** for Boston. New studies, together with the old models, now on exhibition (main floor).

**DINNER SET DEPARTMENT,** on third floor, has an extensive variety of new shapes and decorations from the low cost to the expensive decorations, in sets or parts of sets as required.

Never at this season of the year were our various departments so comprehensive as now. We invite inspection.

**Jones, McDuffee & Stratton,**  
China, Glass and Lamps,  
(SEVEN FLOORS),  
120 FRANKLIN STREET.

## THE FAMOUS OIL RANGE.

Does all the Cooking and Laundry work of an ordinary family. Will last as long as a Coal Range, and, during that time, will save enough in expense of fuel to pay for itself twice over.

The following is a specimen testimonial which was sent us unsolicited:

ANITA, IOWA, March 29, 1893.

GENTLEMEN:—The Famous Oil Range arrived in good shape on the 16th inst. I set it up right away and it works finely. I am much pleased with it.

I know I am going to be satisfied with it, and only regret I had not had it years ago. It is such a satisfaction not to have any fears about explosions. After I have used it longer, and tried all kinds of work with it, you will hear from me again concerning it.

Yours truly,

MRS. A. A. WHITMORE.

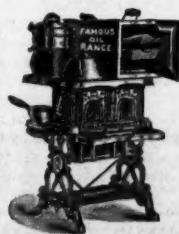
Can be shipped safely to any part of the country. Write for special circulars and prices.

**SMITH & ANTHONY STOVE CO.,**  
Manufacturers of the Famous Oil Range. 48 to 54 Union St., Boston.

**8 FT. \$25**  
**12 FT. \$50**  
**16 FT. \$100**  
**AERMOTORS**  
**ALL STEEL**  
**GALVANIZED**  
**PUMPING OR GEARED SAME PRICE.**

For the benefit of the public, the Aermotor Company declares a dividend and makes the above prices as a means of distributing it. These prices will be continued only until its earnings are sufficiently off. Merit prospered, very small great number given the Aer-4 acres of land in turing center of very many, acres the best equip- for the purpose, the Aermotor Co. feels, in this crowning Columbian year, that it can afford to be generous. We will ship from Chicago to any one anywhere at the above prices.

**THE AERMOTOR COMPANY,**  
12th and Rockwell Sts., CHICAGO.



Do

You

Want  
Sound  
Teeth?Want  
Healthy  
Gums?Want  
Sweet  
Breath?

USE

**Meade & Baker's  
Carbolic Mouth Wash**

for preserving the delicate enamel of the teeth, keeping the gums in a sound, healthy condition, and purifying the breath, it has no equal.

All Druggists sell it.

A sample bottle and treatise on the care of the teeth will be mailed free on application to  
**MEADE & Baker Carbolic Mouth Wash Co.,**  
3220 Main Street,  
Richmond, Va.

**Comfort Powder**

**Cures Eczema, Chafing, Pimples, Itching, Salt Rheum, Burns, Sun Burn, Tender Feet, Infant Chafing, and all inflammation.**

Sold by druggists. Price, 50 cents per box, postage paid.

**COMFORT POWDER CO., HARTFORD, CONN.**  
Send 2 two-cent stamps for liberal sample and book.

Use **COMFORT SOAP** for the Hands, the Face, the Complexion.

**The NEW REMEDY.**  
A Home Cure WITHOUT MEDICINE.  
**OXYGEN**  
BY THE  
**Electrohouse.**

Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of

**SUCCESS NEVER BEFORE EQUALED**

by any remedy ever given to the world, in the cure of the very

**WORST FORMS OF DISEASE, Both Acute and Chronic.**

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without sensation to the majority of patients, resulting in a rapid purifying and revitalizing of the blood.

The work is corrective, tonic and sustaining; lies exactly in harmony with the Divinely appointed laws of health and hence applies to nearly all possible conditions of disease.

**IT WILL CURE YOU.**  
BEST OF HOME INDORSEMENTS.

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**Rev. L. A. BOSWORTH, Room 10, 36 Bromfield Street, BOSTON, MASS.**

**A REPLY TO REV. DAN BRADLEY.**

I am not a controversialist and do not propose to be one, but I beg the privilege of saying a few words by way of correction of two or three remarks of my friend, Rev. D. F. Bradley, in your issue of May 18. I cannot believe that he would have said just what he did if he had been in possession of the facts. He says: "The churches and pastors, especially the younger pastors, have many of them come to believe, whether justly or unjustly, that the Prudential Committee is no longer waging battle for the truth but is merely waging war against any change in the personnel of the administration or the constitution of the board from an inherent opposition to change."

Now I venture the assertion that no pastors, young or old, can have any such unjust idea of the Prudential Committee as is here stated, unless they are laboring under a great misapprehension. It seems incredible that a genuine Christian like Mr. Bradley should himself believe this statement, much less publish it to the world, if he had read the Prudential Committee's statement of last January and the other facts on both sides of the subject. Surely this is not a war to the knife in which Christians are to make the most damaging statements about their brethren without bringing a single fact to support them. Again, Mr. Bradley says: "There are multitudes who cannot see any good reason why the present administration should so strenuously oppose any enlargement of representation of the churches in the board except for a personal reason. This may be a false inference, but ever since the meeting in Chicago and the National Council that inference is being made."

Now is it a fact that the present administration do "strenuously oppose any enlargement of representation of the churches in the board?" Where is the evidence? Mr. Bradley says, "It may be a false inference." The facts show that this inference, whether true or false, is based upon a false premise. The meeting at Chicago made provision for exactly the representation which the churches had asked for, and only last week the Ohio State Association, like other associations, nominated representatives from the churches to be elected by the board, according to that provision. Furthermore, the National Council at Minneapolis, while heartily approving the provision for representation which the board had just made, refused to accept the more radical measure of Dr. Ross. Dr. Alden himself on that occasion made a strong speech in favor of going even further than the board had done in the line of representation of churches. I simply call for the evidence that the administration "strenuously opposes" representation.

Again Mr. Bradley says: "The churches are grieved that such men as Dr. McKenzie, Mr. Dickinson and Dr. F. E. Clark should be treated as unsound men and find themselves unable to serve on the Prudential Committee."

I submit that this statement is made without a knowledge of the facts. Not one of these men were "treated as unsound men." I had the privilege myself of nominating Dr. McKenzie, who, as I remember, was heartily approved by the whole committee in session. It was only at the last moment before the report of the nominating committee was made that Rev. D. N. Beach, after consulting several times with persons outside of the committee, announced that "Mr. Roland Hazard and himself did not concur in the nomination of Dr. McKenzie." Mr. Dickinson and Dr. F. E. Clark were already on the board and would have been unanimously re-elected if they had not positively declined. The fact is that Mr. Dickinson declined the re-election because he did not agree with the majority of the board and of the Prudential Committee, while Dr. Clark stated that he declined because he was to be out of the country during the year. Dr. McKenzie, though heartily elected and urged to accept, doubtless had other good reasons of his own for declining. Once more I ask for the evidence that these brethren were "treated as unsound men." Let me add that I heartily agree with Mr. Bradley that there is now "no necessity of continuing the strife," especially in view of the fact, so well stated by Dr. Tenney, that the "voice of the moderates" is in favor of the "loyal acceptance of the platform laid down by Dr. Storrs at the Chicago meeting." It thus appears that the voice of the "moderates" and the voice of the administration agree, for if there is anything capable of absolute demonstration it is that the vast majority of the board and its Prudential Committee stand for "the loyal acceptance" of that platform.

Oberlin, O., May 23.

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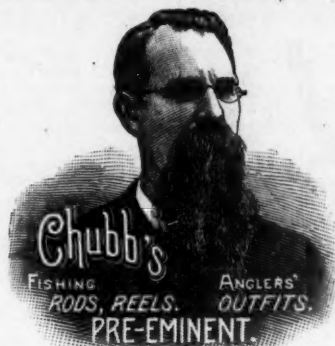
## THE WORK OF THE YEAR AT TUSKEGEE.

The twelfth year of Tuskegee's work has just closed. It has been one of extreme poverty, with cotton at from six to eight cents per pound and a short crop, and wheat fifteen cents per pound and corn \$1.00 a bushel. With all the pressure of the hard times the school has enrolled 805 students, 625 in the normal department and 180 in the model school. A class of twenty graduated, all of whom are well trained in some useful industry and all have had experience in teaching. Of the twenty, four received diplomas as trained nurses and two as competent dress-makers. The students have paid in cash toward their expenses \$6,936.37, and in labor, at an average of six cents per hour, \$30,272.18. Other cash receipts, including \$3,000 from the State, are \$55,993.15.

The departments of architectural and mechanical drawing, with practical work in wood and metals, and millinery have been added during the year. Professor McCall of the scientific department has carried on a small agricultural experiment station, using the spare time of forty young men and women. Cassedy Industrial Hall has been completed and so far equipped that the carriage painting and trimming, wheelwrighting, tin, harness and shoe making have been moved into it. The sawmill and carpenter shop have been much enlarged and more than \$2,000 worth of machinery added. The material has been prepared for Phelps Hall and the building put up and furnished at an expense of \$10,000. A million bricks have been made and 500 acres of land cultivated. The village of Greenwood, adjoining the school grounds, has been surveyed and plotted and quite a number of neat cottages built. Mr. Robbins Battell of New York City advanced to the school \$3,000. With it 640 acres of land were bought. It has been surveyed and divided into tracts of forty acres each, roads have been laid out and now it is being sold to those who have well-known habits of thrift and industry, and on each lot a model house is being built, the whole to serve as an object lesson to the surrounding country. A \$12,000 addition is being made to Alabama Hall, and if funds do not fail it is hoped to have it completed by fall.

Upon this industrial activity the students have lived and paid their way in school and have received much valuable manual training along many of the more common walks of life. The intellectual standing of the school has not suffered by it, for this has been a year of bettered scholarship, with fewer conditions and more promotions than ever before. The religious and benevolent work of the school has been very active. All the graduating class are Christians. To carry on this work Tuskegee has only \$3,000 per year of guaranteed funds. There is no work in the South that strikes more directly at the heart of the great problem than this, or that produces more immediate and practical results. Rev. Messrs. George A. Gordon and C. F. Dole of Boston have been added to the board of trustees.

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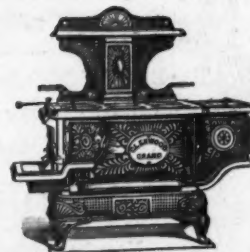
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